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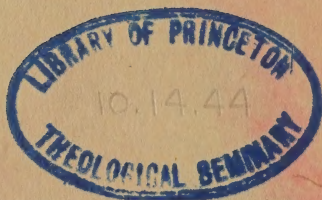
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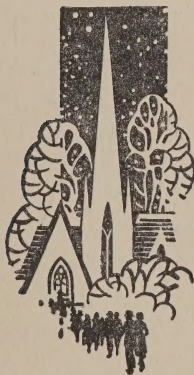
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I Will Build My Church

*The Story of Our India Mission
and How It Became a Church*



EDITED BY
REVEREND EMIL W. MENZEL

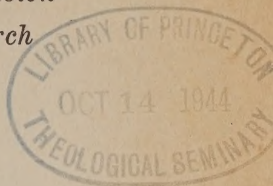


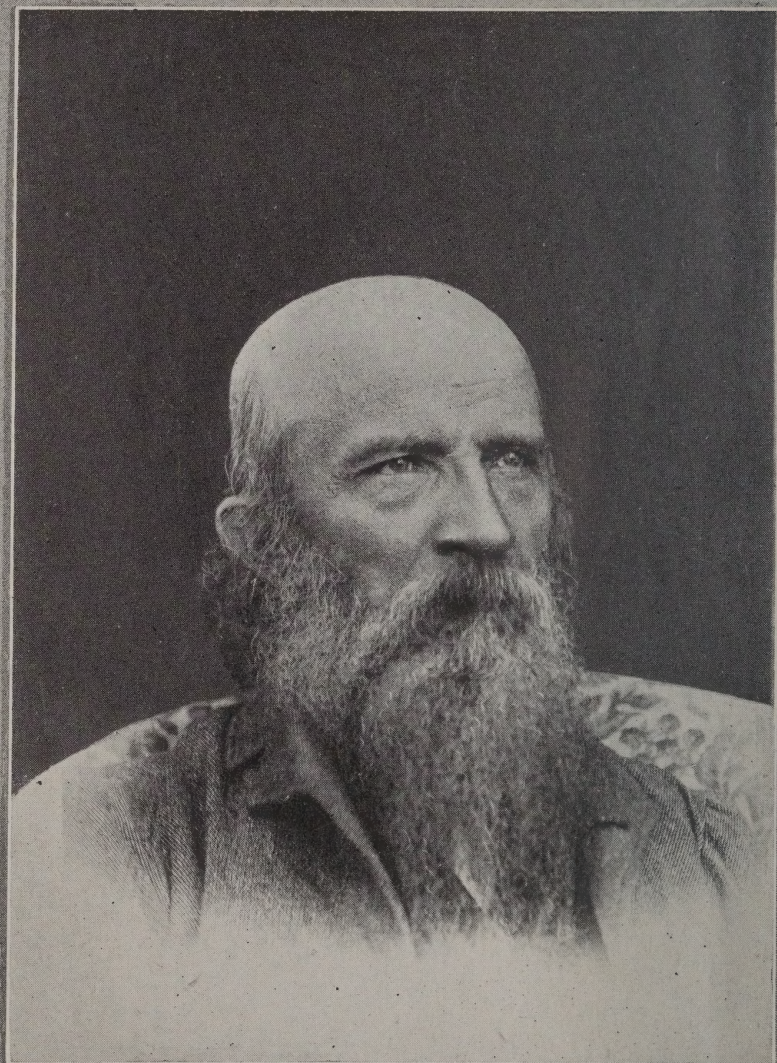
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EVANGELICAL AND REFORMED CHURCH

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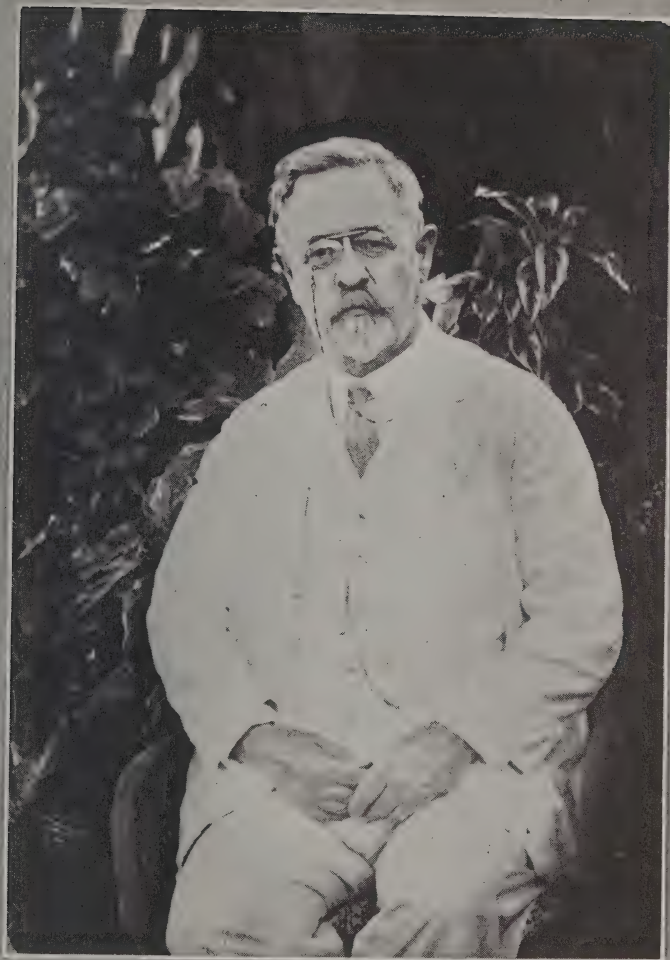
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Saint Louis





*Rev. Oskar Lohr, † 1907
Founder of the India Mission*



Rev. J. Gass, D.D.
Missionary in India, 1893-1940 †

FOREWORD

It is a rare privilege and an occasion for thanksgiving and praise to God that the Evangelical and Reformed Church may observe the seventy-fifth anniversary of the founding of its India Mission in January, 1944. It is altogether fitting, therefore, that a narrative of the labors and achievements of the seventy-five years should be written and presented to the Church for its consideration. The writers of the book are particularly well fitted for the task since Rev. Emil W. Menzel has been a missionary of the India Mission since 1925, and his collaborators, Dr. and Mrs. Harold G. Freund since 1934, and Rev. Theodore Essebaggers since 1935.

The title of the book "I Will Build My Church" sounds the keynote message of the narrative. Many have labored to build the India Mission and the Indian Church, but they have been the human instruments through whom God built His Church. To Him, therefore, who endowed His human instruments with vision and power and called men and women into fellowship with Himself and other believers in the Living Church, be the honor and the glory for the achievements of the years.

The writers have emphasized the Church rather than the India Mission of the Evangelical and Reformed Church as the channel through which God worked in the establishment of what is now known as the Chhattisgarh and Orissa Church Council of

the United Church of Northern India. This is as it should be, for the missionaries of the Church have considered it their highest privilege to be God's messengers and co-workers in the building of an indigenous Christian Church in India rather than a permanent foreign mission organization. The birth of the Church and its growth unto maturity have been occasions of thanksgiving and praise for the missionaries whose privilege it was to give their lives for this great cause. Associated with them have been many men and women of India, unnamed in the pages of the book, who have contributed of their very best for the Master.

Three organizations have successively sponsored the work under God which is described in the pages of this book: The German Evangelical Missionary Society of the United States, popularly known as the New York Missionary Society, 1868-1884; the Evangelical Synod of North America, 1884-1934; and finally the Evangelical and Reformed Church, 1934-, formed by the merger of the Evangelical Synod of North America and the Reformed Church in the United States.

This book is dedicated to the memory of two missionaries whose combined service extended over seventy-two of the seventy-five years of the life of the Church in India. They are Rev. Oscar Lohr, who began Christian work in Raipur and Bismampur of the Central Provinces in 1868 and continued in it until his retirement in 1904 and his death in 1907; and Dr. Jacob Gass, who joined Rev. Lohr in 1893 and passed to his reward in 1940 only a few months after his retirement as president of the India Mission.

F. A. Goetsch, Secretary for India,
BOARD OF INTERNATIONAL MISSIONS,
EVANGELICAL AND REFORMED CHURCH

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INTRODUCTION

Somewhere between twenty years ago and today one era of Indian Missions ended and another began. India, that symbol of venerability and conservatism, is now in a state of vigorous flux and the general fluidity permeates every phase of life. India is on the threshold of taking an important place in the society of nations and that produces repercussions all the way down the line.

Outwardly most of the backward parts of India seem as primitive as ever. They are indeed primitive in many respects, but in many others they are radically changed. If the influence of the rapidly modernizing parts of the country seems to be infiltrating the rural areas only very slowly, it is because the changes involved are so very fundamental and profound. Such changes invariably appear to be slower than they are. For a long time the primitive and the modernized will exist side by side, in glaring contrast. But they modify each other more than is apparent, even though they travel at such different rates of speed as to appear further and further apart.

This booklet was written at the request of Dr. F. A. Goetsch for the following reasons:

1. To picture for the people of the Evangelical and Reformed Church the work of their Mission in India, not in isolation, but in its rela-

tionship to the Church Universal in a country of many contrasting cross-currents of life. It is only when the broadest objectives and the progress of the gospel in the country as a whole are kept in mind that the true perspective may be gotten. One can be both realistic and very hopeful at the same time when the progress of the gospel in the country as a whole is considered, though comparatively few centers are nearly so promising when considered in isolation.

2. To show what problems missions in India have had to face and are still facing.

3. To show how an independent Indian Christian Church imbued with the spirit of an awakened Orient is arising on the foundation prepared by missions.

4. To make clear the important distinction between Missions and the Church, and the readjustments required as the Church "takes over" from the Missions.

This booklet is the joint effort of the Reverends Theodore Essebaggers, Dr. and Mrs. Harold Freund, and the undersigned. Rev. Theophil Twente, formerly a colleague of ours in India, has been of such assistance to the editor that he might almost be considered an unofficial associate-editor. Rev. John W. Flucke performed the arduous task of technical editing and seeing the book through the press. Mrs. Menzel contributed many hours of typing.

The church building pictured on the cover page should be of interest because of the blend of cultures in the architecture. St. Thomas Church at Tilda served as the model.

E. W. Menzel

CHAPTER I

INDIA — WHERE GOD IS BUILDING HIS CHURCH

To describe India one must resort to the use of superlatives. India has the highest mountains in the world. Their frigid peaks look down upon one of the world's hottest and most highly populated river valleys. India boasts one of the most ancient and cultured civilizations while harboring one of the greatest blocks of illiterates to be found anywhere in the world. Its fabulously rich princes live alongside abjectly poor peasants. It is a country with a long history, a rich literature, many languages, and a love for art, religion, and philosophy. It is a single country which compares to the continent of Europe (if we leave out Russia) in size, population, diversity of landscape, and differences of race, language, and religion.

India is justly reputed to be a religious country. The songs that are sung or hummed on the streets are in large part religious. All holidays, excepting the latest nationalistic ones, are religious festivals. Melas and bazaars, which take the place of carnivals, fetes, and fairs, in our country, are religious. Movies, plays and pageants are frequently given a religious setting. Weddings call for several days of religious celebration. The Indian is serious in his religion but most of his fun, and he does have real fun, is also religious. Even business is religious and is largely in the hands of the most orthodox of all the castes.

The new Christian Church in India, therefore, finds itself in an atmosphere charged with religion, where there is no sharp distinction between the secular and the religious. Conversion to Christianity involves a change affecting the whole mode of life and of every least custom.

A new Christian cannot step into his new religion over night. It takes him some time to grow into an understanding of Christianity. It is as difficult for him to shake off the influences of his former religion as it is for an adult to shake off the influences of his childhood. It is only natural and inevitable that the Indian Church too should carry the mark of the religions of which its members once were adherents.

By far the greatest number of Christians in India originated from Hindu stock, or from primitive religions on the fringe of Hinduism. There is not *one* kind of Hinduism. There are three thousand kinds. We use the figure three thousand because there are said to be about this number of different castes amongst the Hindus and every caste has more or less its own brand of Hinduism.

Hinduism has no definite teaching about God. It says in effect, "Think about God whatever you want to. Have as many or as few deities as you want and ascribe to them whatever virtues or vices you wish. If you want to deny that there is a God, go ahead; it will not impair your position as an orthodox Hindu so long as you keep your caste rules and customs and refrain from killing cows." Not that Hinduism isn't interested in God. It is quite commonly held that India stands second to none in its devotion to the search for God and salvation. The age-long popularity of pilgrimages, penances, asceticisms and other practices involving self-inflicted hardships bears this out. But Hinduism is predominantly subjective. It lets every man think as

he likes and never attempts to come to a definite conclusion as to which of several viewpoints is nearest the truth.*

In Hinduism one finds individuals who hold a very high and lofty conception of God. Consider the words of the poet, Tukaram:—

“God is ours, ours is He,
Soul of all the souls that be.
God is nigh without a doubt,
Nigh to all, within, without.
God protects, protects His own;
Strife and death He casteth down.
Kind is God, ah, kind indeed;
Tuka He will guard and lead.”

Fellowship with an intelligent Hindu is a privilege. Hinduism at its best deserves high respect. But huge blocks of Hindus are controlled by concepts and practices which keep them in mental, spiritual, and moral bondage. It is the tragedy of Hinduism that it never really encourages the best nor tries to discourage the most stultifying viewpoints and practices. It has never galvanized itself into action for social benefit, and has remained content to let its best concepts remain purely individualistic without general application to the betterment of society.

Gandhi has a spiritual maturity that few among us can equal. But, on the other hand, he still gives his blessing to the crudest idol-worship, which is, to put it moderately, degrading and certainly contains in it no germ of spiritual and intellectual growth. Hinduism keeps its highest ideas of God

* The Vedic description of God is as follows: “Neti, neti, neti, neti,” which means “Not this, not that, not even that, and not that either.”

alongside the most primitive and even the positively revolting and refuses to acknowledge that some forms of worship and religious life are better than others. To some Hindus God is a kindly Providence, to others a host of spirits some of which are good, albeit always capricious, while many are rather mischievous. Stories of quarrels and jealousies among the gods fill the pages of India's sacred books. The peoples' ideas of their gods are not always as grotesque and crude as the images they worship would lead us to believe. We must be ready to grant sympathetic hearing to the claim that many a worshipper of idols uses the idol only to bring him to an act of worship and that the being he worships is essentially spiritual and far finer than his crude art would seem to indicate. But the rank and file confess that there is less interest in a sincere attempt at worship than in the upkeep of a tribal custom.

Most of those who practice idol-worship confine their devotion to one or more of the most popular ones like Ganesh, the elephant god; Shiva, the bull; Kali, the black one; or Mahadeo. Occasionally, however, one sees more backward villagers who will honor several bushel baskets full of idols even if they know the names of only a few. Any oddly-shaped piece of stone picked up in the fields and smeared over with a blob of sacred red paint may be added to the collection. Also the "lingam" is exceedingly common in shrines and temples, perhaps more common than any one particular idol. This is a symbol of fertility in fields, in the herds of domestic animals, and in the home, particularly the latter. On a somewhat higher plane than the crude types of worship alluded to above, are devotion to the quasi-historical figures of Rama and Krishna, who are regarded as incarnations of Vishnu.

The Hindu mode of worship is quite different from

the Christian. It is almost exclusively individual. Congregational hymn singing, prayer, and other forms of social worship are lacking. Individual worship among certain intellectual classes is on a high plane as the quoted poem by Tukaram reveals. It consists of reading or repeating from memory verses from the Bhagavad Gita, the singing to one's self of hymns, prayer, and an act of devotion like bowing or prostrating. There may be burning of incense. The rising of the sun, or lighting of a candle is greeted with a simple but genuine gesture of welcome to the light. On the lower level, worship consists of bowing before the idol, pouring water or melted butter over it, or offering a coconut. On festival days huge crowds of all but the lowest classes gather at the temple or at some sacred spot, such as the junction of two rivers, to bathe, observe the ceremonies of the priests and make an offering, or to do obeisance to something or someone or other. Pleasure is combined with religion for these are also the great social events of the year. The priests seem to have no responsibility at all for the training of the young in worship or doctrine. The instruction needed to keep up the religion is, for all but the priestly classes, purely a family or caste responsibility.

Many Hindus are pantheists. Pantheism teaches: "God is everywhere and in everything." This sounds good until on further reflection one finds that since God is everywhere he was in one's heart when one did a good deed and was there also when one did the bad deed; so it is not one's fault that one does either the good deed or the bad deed, but God's will; so why worry about one's sins of commission or omission! Such a viewpoint works mischief.

Mixed in with Hinduism one finds a great deal of animism and fetishism, which is mainly the at-

tempt to appease evil spirits. The lower the form of Hinduism, the more animism one will find. Witchcraft, exorcism of evil spirits, and superstition are common expressions of it. The spread of cholera often invites a witch hunt for the mischief-maker. Drum-beating and enchantments are resorted to to keep a disease from spreading and to ward off the evil eye. In almost every village one can find children who have been named "Rubbish," "Worth-less-than-half-a-cent," or "Scavenger" because the death of older children in the family made parents fearful that the evil spirits might be after this child also. The child is given a humiliating name in the hope that the evil spirit will consider the child not worth taking away from the parents. Of course, superstition is found in all people; plenty of it still survives in America.

Hinduism is interested very little in ethics as we understand them. It has nothing to correspond to our Ten Commandments. Not that intelligent Hindus will not immediately subscribe to those parts of the commandments which apply to the relations of men. Actually some will go much farther and subscribe to the Sermon on the Mount. But they do this as individuals of discernment and not because their religion, as such, has any definite teaching on moral questions. Lying, cheating, sexual promiscuity, and theft are not crimes against the religious code. Killing a cow is, also eating together with someone of a lower caste, or eating food cooked, or even handled, by someone of a lower caste. In other words, the real ethical code of Hinduism is largely a matter of caste rules which deal with questions of with whom one may eat and the nature of the dealings one may have with people of other castes. These rules vary in every caste. In cities and in educated circles these caste rules are being very

quickly liberalized. In the villages they are changing very slowly.

Much of the Hindu ethical system deals with prohibitions concerning the killing of animals and the eating of meat. Gandhi claims that the taking of animal life is essentially the same as the taking of human life. He questions whether we have any more right to kill rats or snakes than we have to kill a business rival. On reading Gandhi's autobiography, *My Search for Truth*, one gets the impression that refusing to eat meat is at the bottom of the most tenaciously held of all his religious convictions. When a Christian evangelist is questioned or heckled by an Indian audience, the point raised is more likely to be about eating meat than any other. But not as many Hindus are strict vegetarians as try to give that impression. The writer's impression is that about half of the people in Chhattisgarh eat goats, chickens, or game, openly. About 30 to 40 per cent will eat it on the sly, and 10 to 20 per cent are really sincere vegetarians. The moral support given a vegetarian when heckling a missionary would lead a new-comer to think that the villagers consume about 1 per cent of the meat they actually do.

Vegetarianism is partly responsible for cow-worship, but not altogether. Back of cow-worship is the great contribution of the cow to the development of Indian civilization. No civilization has ever developed far without the help of domestic animals. When domestic animals increased the agricultural output and added directly to the food supply, there was at last enough security and leisure to permit culture. The cow gave butter, milk, and meat, and still more important, supplied the ox, the beast of burden which made the difference between better living and a precarious existence. Possibly at one time beef-eating threatened a shortage of milch cows and oxen.

Cow-worship was a social measure which controlled the situation. Now it is not a social measure any more. Since cow-worship perpetuates and encourages inferior stock, it is anti-social. But it has gripped the emotions of the Hindus so that some of them would rather kill a brother than a cow.

As vague as the Hindu ideas of good and evil are, there is nevertheless a very elaborate teaching regarding the reward and punishment for our deeds in the life, or rather lives, to come. An orthodox Hindu expects to have some 8,400,000 rebirths in all sorts of forms from insects to human beings. Even though he be reborn as a human being, there is a great deal of reward or punishment attached to the new birth, for it makes a great difference whether he be reborn as a man or as a woman, into a higher caste or into a lower. The depressed castes are held in humiliating subjection much more easily because the low caste people actually believe the teaching of the Brahmins that birth into a low caste is retribution for actions in a former existence and that the way out is to submit obediently and work for something better in future lives. This doctrine has had much to do with the killing of charitable impulses because helping the unfortunate might be interpreted as interfering with divine justice.

The Hindu has no difficulty with the Christian idea of an incarnation of God in Christ. He points out a large number of such incarnations in real or fictional Indian characters. He is willing to accept Christ as an incarnation but asks you to accept the legitimacy of Buddha, Rama, Krishna, and others, especially the latter two. Rama is a dashing royal military hero in character much like Odysseus of the Homeric tales. Religiously he is of about the same caliber. Krishna is a dual personality. Perhaps two legends about entirely different persons

have become confused. The Krishna as pictured in the *Puranas* is a scoundrel and a rake. He is one of the most capricious, tricky, and seductive figures ever described in literature. The Krishna of the *Bhagavad Gita* is, however, a figure of some moral stature. He has been deified into an Apollo-like "Lord Krishna." It is this Krishna who is featured in the worship of the intelligentsia among the Hindus. But the stories of clever, mischievous Krishna are the ones which enjoy the greatest popularity with the masses. Pious Hindus explain away the immoral aspects of the Krishna stories by saying that the description is not to be taken literally but as symbolical of certain vague spiritual qualities.

They regard the Christian as lacking in liberality because he will not place Christ and Krishna on equal pedestals. It is difficult for them to understand our contention that we consider Christ the only acceptable incarnation because his moral character and redemptive love reveal God's participation in our salvation. They insist there is little difference between Christ and Krishna, whereas we insist they are poles apart. We talk about the need of redemption from sin but they stare blankly at us, not knowing what we mean.

Prior to twenty years ago, the missionaries of what is now known as the Evangelical and Reformed Church Mission worked largely among people of the Satnami caste. The Satnamis came from the leather-workers, or Chamars, who are regarded unclean not only because their job is a smelly one but because of the reluctance of the Hindu to have anything to do with dead animals. The Satnamis tried to better their social status by leaving leather work and turning to agriculture. They have not succeeded very well with agriculture. One of their leaders was Ghasi Das who was quite a religious reformer. He

denounced idol-worship, but the reforms ended where they started. Satnamism still alleges opposition to idol-worship, but the Satnami caste as a whole is virtually back in the Hindu fold, quite ready to accept the many Hindu gods. Ghasi Das showed promise of lifting his degraded caste out of the mire. But his sons and grandsons made the reform a mere racket while living in debauchery and exploiting their followers.

A new missionary coming to India is usually delighted by the fact that there is a religious vocabulary in the Hindi language all ready for him. There are names for God, for Creator, for Saviour, and there are words for salvation, sin, redemption, Spirit, and many other conceptions. These words are a trap rather than a real help, for the Christian puts a meaning into these words which is radically different from that which the Hindu puts into them. The result is that both use the same words but talk about entirely different things.

Hinduism practices no systematic charity. The Hindu feels he owes the beggar at least some token of charity, no matter how unworthy the beggar may be. The result is that there are millions of professional beggars in India, the majority of whom are either religious mendicants or able-bodied persons without religious motives who prefer begging to working. But there is no systematic charity even in times of famine, pestilence, or other tragedy. A really religious person is one who withdraws from human society. He is the sadhu or ascetic, not the servant of men. He lives in splendid mystic isolation even in the midst of a stricken community. One of the hardest things for a Christian to understand is the entire callousness of Hinduism towards human suffering. Hinduism has been all too ready to let even the neediest of its people "stew in their own

juice." No matter to what low estate, to what debauchery, criminality, or physical, mental or spiritual degradation an individual or group may fall, Hinduism has never felt the urge to uplift or to rehabilitate. It never seems to have felt that it had something to give that would work improvement—probably because it is rather uncertain as to what improvement is. Recently, let it be said in all fairness, the nationalistic movement has resulted in a limited change of attitude toward the untouchables.

Hinduism might be termed the least missionary-minded of all religions because it has never sought to make converts. With but a very few recent exceptions, no non-Hindu has been accepted into the Hindu religion. One has to be born into a Hindu caste to be a Hindu. Hindus tell us that it is because of their broad-mindedness and tolerance and again because they are not afflicted with the superiority-complex and arrogance of Christians that they seek to make no converts. There is something to this. However, this is also largely due to the fact that Hinduism lacks a healthy concern for the physical, mental, spiritual, and moral welfare of the unfortunate and is uncertain in its own mind as to relative values in these four realms.

In contrast to Hinduism stands Mohammedanism. It is a strongly missionary religion, at times extremely fanatical. Another name for Mohammedanism is Islam, meaning submission. In its early days by feat of arms the religion spread, but this method of "missionary work" does not characterize its spread today.

In Raipur a great proportion of the commerce is in the hands of influential Mohammedans. Mohammedans in Chhattisgarh are of a negligible number in the villages, and although not a majority in the cities, nevertheless constitute about 10

per cent of the population. In North India Mohammedans constitute about half the population. In all of India there are about ninety million Mohammedans.

The democracy of Islam commends itself to people of all races and accounts to some extent for its spread in so many lands. Christians are criticized for their color consciousness as it expresses itself in the treatment of the negro and of Asiatics in America. This democracy results in a great group solidarity whose greatest expression is in the annual pilgrimage to Mecca during which Mohammedans from countries round the earth fraternize as Moslem brethren.

The unity of God (Allah) is to the devout Mohammedan a consuming passion, and the Christian conception of the Trinity is to him a great stumbling block. He accuses the Christian of worshipping three gods and, therefore, of being a polytheist. In the days of the Mogul Empire this fanaticism for the unity of Allah resulted in the death of many Hindus because of their practice of idolatry.

This seemingly commendable passion for the unity of God loses its virtue when the Moslem conception of Allah is studied. Allah is capricious, is not touched by man's supplications, is often capable of violent cruelty and is devoid of love. The devotee is fearful when he considers the salvation of his soul because he has no assurance that it is not Allah's will to consign him to hell.

The ethical code of Mohammedanism has much to commend itself, but the permission granted by the Koran to practice polygamy has resulted in moral laxity to such an extent that the reputation of Islam along these lines is anything but good. The Hindus contend that the seclusion of their own

women dates from the time when they had to protect them from the predatory Mohammedans. With respect to the drinking of intoxicating liquors, the Wahabi sect is known for its strict abstinence.

Although the foregoing paragraphs do not pretend to give an exhaustive description of Mohammedanism, they do present those features of this religion which the Christian missionary encounters.

There are other religions in India such as Sikhism, Jainism, Kabirpantheism, and countless offshoots of Hinduism, but we see little of these in the smaller villages where most of our work is conducted. Buddhism, though it originated in India, exists only on the outskirts of India, namely in Ceylon, Burma, and Tibet.

CHAPTER II

HOW THE INSTITUTION OF CASTE AFFECTS THE CHURCH

In America family ties are extremely loose. This is because our communities are less settled than they are in older countries. In contrast to this, India has as close family ties as any country in the world. Social and community life is built around the caste system and the system pervades every area of life. We have nothing in America or Europe that compares to it, although every country harbors some social stratification and a clannishness out of which a caste system could develop.

Caste is first of all a large family unit, a clan which perpetuates its separateness by confining the choice of marriage partners within the caste. Caste members as a rule follow the same trade or profession, thus making the caste at the same time a sort of labor union or a guild. This is less true today than it was a generation or two ago, because as the country modernizes, new trades develop and education provides professional and vocational opportunities which upset the old order. All caste members belong to the same religious fraternity which has its individual rules and religious practices. Each caste is more or less a legal entity in itself having its own semi-civil code and courts through which it enforces a very strict discipline. Each caste is a security and mutual aid organization, for there were no charitable organizations nor old-age provisions, excepting the obligation of the individual to care for

his aged parents or destitute relatives. The institution of caste encouraged such family and clan solidarity. Most social events also are caste affairs. Thus caste dominates all of life including family relationships, social position in the community, vocation, discipline, religion, social activities, and even social security.

A century ago the individual hardly existed, except as part of his caste. A man sixty years of age still obtains permission from his father or older brother before taking any important step. In the joint-family system, which is still very prevalent, though not as strong as formerly, all earnings of married and unmarried members of the family go into one fund for the common use of all under the disposition of the head of the family. The first question asked of any man when he introduces himself is "What is your caste?" Thereupon he is automatically accorded the honors or handicaps which are customarily given that particular caste.

The family solidarity fostered by caste has done considerable good. One can hardly imagine any of the Asiatic civilizations being what they are without their strong sense of family solidarity; and caste is essentially an expression of family solidarity. It has however organized the family too thoroughly and exclusively. Most villages have members of several castes residing in them. The division of labor through caste is not without some decided advantages, but the village because of it is a divided community and rarely acts as a unit. The state of civilization of even the most backward Indian villages is much higher than that of the average native African village. And yet many Negro villages have a decided advantage in social organization, for the African village chieftain can call out the entire village to protect it from enemies, to go on an elephant

hunt, or to do anything that is considered of public advantage. In the Indian village a commanding leadership which calls forth cooperation of the entire village is almost entirely lacking as leadership has always been divided because of caste distinctions within the village. The most discouraging factor in any kind of social work in India is the lack of public spirit which is in a large part due to caste solidarity and exclusiveness.

There are reputed to be three thousand castes and sub-castes. These are divided into five main groups of castes, if we include the low castes which are not included in the traditional classification though definitely a part of it.

- 1) The Brahmins, or priestly castes. These are the intellectual leaders as well as the religious leaders. They subdivide into many castes and sub-castes.
- 2) The Kshatriyas, or warrior castes. This group includes the traditional ruling class (rajas), for a successful warrior gets to rule.
- 3) The Vaishyas, or merchant and banker castes. These are as a rule religiously orthodox and socially conservative.

These three upper divisions form the "twice-born" castes and the only ones who were, prior to a few years ago, allowed to wear the sacred thread.

- 4) The Shudra or artisan and laborer castes.
- 5) The untouchables or outcastes.

The distinction between the last two is not so clear as in the case of the upper castes since there is continuous effort among the lower castes to better their social status and this is sometimes successful.

The first effect of the caste system on the growth of the church is to make it extremely costly for an individual to become a Christian. It exerts tremendous social pressure against his ever giving Christianity a sympathetic ear. Modern India has

produced martyrs to the faith who remind us of the early days of Christianity. Facing the lion in the arena called for no greater courage than is necessary for members of some castes to make a decision for Christ. They lose not only their jobs, their social security, position in the family, and friends, but are suddenly plunged into the world on their own, although they have hardly existed as individuals heretofore, but only as parts of a clan. Often a conversion separates husband and wife, for even if the marriage partner wished to follow husband or wife, parents might take away their son or daughter. Becoming a Christian causes such a conflict of loyalties that only a most heroic and convinced soul can face the issues involved. After conversion, the new Christian loses his influence and contact with his former relatives. He frequently lives in isolation excepting for the new friends he has won. And his livelihood and living arrangements constitute a problem not only for himself but also for the Mission. Some of our greatest Indian Christian characters have come out of such a hard schooling. One could hardly expect large numbers to come in such a way.

Among the aboriginal tribes of India, caste has never been so strong as among the dominating Aryan stock. They lived just as clannishly as the upper castes, but did not consider themselves superior nor expect subserviency from other castes as the Brahmins did. A convert to Christianity from their midst can still move in and out among his relatives. He may be regarded with considerable suspicion, but this wears off and in many cases his relatives and friends are impressed by the evident change for the better. Much of the strength of the Indian Christian Church comes from among people who are not social revolutionists like the really depressed groups, but from among the more primitive

and independent groups such as the headhunters of Assam, the Kols in Chota Nagpur and the Bhils, who pay little attention to the caste hierarchy.

Frequently the depressed caste converts become Christian as part of their struggle for social emancipation. The caste Hindus keep them in degradation while the Christians teach the equality of all men in the sight of God. At the same time Christian missions offer advantages of education and seek to open new occupational avenues not as a bait, as they are often accused of doing, but because they take the stand that a good Christian must be an intelligent Christian, which is hardly possible under conditions of ignorance and poverty.

Among both the aborigines and revolutionary outcastes, an individual who inclines his ear towards Christianity does not have to break off his former connections forever like the convert from the high castes, nor is he quite so completely cut off from his livelihood. Neither does he have to sacrifice a high and much-cherished culture. Soon a few of his relatives and friends may join him. Thus there is a family group which can more easily brave public opinion and which constitutes a natural little congregation which is more likely to receive regular attention from the mission station.

This by no means applies to all depressed classes. The great majority of them smart under the caste system but remain submissive. The most popular of the Hindu scriptures which furnish the material for songs, dramas and festivities of all sorts are quite obvious defenses of the Brahmin-superiority idea. In some cases the low castes try to better their position in the social scale by changing their occupation, by giving up the practice of eating meat or carrion, and by becoming as exclusive as the Brahmins. There are only a limited number of the oppressed

castes which have regarded Christianity as an escape from the cruelties of the social system. Practically every Mission or Church has drawn from 80 to 90 per cent of its constituency from two or three castes, although fifty castes may be quite common in the area.

Christian Missions were in many cases not enthusiastic about these larger accessions from the lower castes. They rightly suspected the motives of applicants for baptism, knowing them to be social revolutionaries and seekers after economic betterment rather than religious seekers. However, history has shown that the religious motive, though mixed with other by no means illegitimate aspirations, was stronger than at first suspected. These mass movements, or group movements as the phenomenon is now called, resulted in some very serious complications. In the first place, the group still functioned more or less as a caste despite its adoption of Christianity. So accustomed were the converts to acting as family and caste units that they continued to do so. The Hindus still regarded them as members of a low caste. Since the lower castes have since time immemorial tried to appear higher by virtue of others being still lower, there has been no end of quarreling among themselves as to which is the lower. Christians from one caste sometimes have refused to associate with Christians who had come from a caste they considered lower than their own, as this association might make them appear lower in the eyes of upper castemen whose favor they were still courting. Thus caste, which was thrown out of the front door upon the adoption of Christianity, attempted to re-enter by the back door. Especially in South India, where the mass movements were more numerous and the caste system stronger, has this complication proved a barrier. When entire family groups came over, some individuals came only be-

cause their relatives had done so. Thus there were more Christians lacking a real religious experience than there were when only the truly courageous dared to change their religion. These lukewarm Christians worried the missionaries no little, but the remedy was found to lie in nurture and a continuation of the evangelistic and educational process even after baptism, rather than in withholding baptism and denying to the applicant the moral incentive of a definite commitment. Of course these new Christians from castes which were in some cases actually criminal tribes, who suffered from an inferiority-complex and millenniums of ignorance, poverty, and degradation, who had had to take the law into their own hands to get justice, whose marriage and sex practices were particularly revolting, did not make ideal Christians at once. It was claimed by some missionaries that they were a liability to the Christian community rather than an asset. Upper-caste Hindus took delight in pointing out their deficiencies. However a good many high-caste Hindus were also fair enough to judge the new product by its improvement over the old, rather than by expecting these new Christians to be generally superior to the groups which had enjoyed millenniums of high culture. More high-caste Hindus become interested in Christianity because of the slow but definite improvement of depressed classes from an unspeakably low caste than by direct evangelism.

In 1933 a sociological study of mass movements towards Christianity by a commission under J. Wascom Pickett (now Bishop Pickett) was published. This report practically revolutionized our attitude towards these movements. Some of the more important effects on our work may be briefly summarized as follows:

1. Although the progress towards a definitely

Christian attitude of the large group living in its old surroundings is slower than when a few individuals are absorbed into an established Christian community, isolating the new convert from his old family surroundings is not wise. It is better to have Christians come in family groups.

2. Since most Christians have been won by their own relatives and friends rather than by professional evangelists, it is wise to encourage this by drawing the attention of Christians to their non-Christian relatives. Also it is wise to insist that the new convert bring his wife and brother, or other relatives before baptizing him. Under no circumstances should converts be permitted to cut themselves off from their relatives and tie themselves up economically to a mission since in such cases their influence among non-Christians ceases.

3. There is little use of baptizing a group and leaving it to its own devices. Much more attention must be paid to proper nurture than heretofore. When a new community makes good progress, it will quickly draw in others and win more converts than can be won by working where there is no opening as yet.

4. One must not expect the transition into a full-fledged Christianity to be abrupt. After baptism the larger task remains and this is strategically the more important phase. Evangelism must be coupled with careful teaching. A vitalized community becomes contagious.

5. Some castes are much more approachable than others. When a caste is mentally and spiritually on the move it is time to strike. If sufficient progress is not made within a limited time this period of readiness is likely to pass over and the opportunity may not return. We have enough Christian forces

in India to do what is needed, but many missionaries and Indian Christian workers are spending their time working where no caste seems to be in a state of readiness, whereas in other parts of the country men and women are turning to Christianity in large numbers. Promising work is suffering from lack of workers. Each mission works in its own areas only. It would be better for Missions where little is happening, to lend some of their forces to those Missions "where the fields are white unto harvest but the laborers few." For this reason we recently loaned the services of Rev. and Mrs. William Baur to the United Church of Canada Mission, who were dealing with a very spectacular mass movement among the Bhils and were expecting a second movement among the Bhilais.

6. In the study of the social effects of our practices, mistakes in policy were brought to light which are being rectified.

In an attempt to profit from the findings and recommendations of the survey, the various Churches and Missions were drawn together in greater cooperation than they had ever before experienced. The extent of cooperation in India today is altogether unprecedented. The Pickett report has been largely instrumental in bringing this about.

The Mission of the Evangelical and Reformed Church is working in two different language areas, in a Hindi-and-Chhattisgarhi-speaking area, and in an Oriya-speaking area. In both areas most of our converts have come from a single caste. In the Hindi area they come from the Satnami caste. Sixty years ago the Satnamis showed more promise of turning to Christianity than they do today. Today few are coming. It was hoped that the new approach would put the caste in social motion but up to the present these hopes have not materialized.

In the Oriya-speaking area, the Church is growing at the rate of about 5 per cent every year which is a respectable "group" movement. This is taking place in the Chandrapur-Charpali and the Khariar station areas and is rich in promise.

CHAPTER III

THE STRUGGLE AGAINST ILLITERACY

True Christianity is interested in quality more than in numbers. Nine-tenths or more of the new converts to Christianity in India were illiterate. In some of the castes from which the Christians largely come a literate man is exceedingly rare and a woman who can read all but non-existent. And this constitutes a problem to the Church. A Christian who cannot read can make no use of the Bible, hymn books, or other literature. His religious expression is largely restricted to repeating the Lord's Prayer, the Ten Commandments, and the Apostles' Creed from memory, and following along in a few hymns. A religion dependent on so little devotional activity is in a precarious position.

Prior to 1833 there was no general scheme of education in India. Indian merchants saw to it that their sons learned what was necessary to carry on their profession, and the priestly caste handed down the rich Sanscritic literature and tradition which has been the heritage of Hindu culture through the millenniums. Most of this handing down was oral rather than written, but the culture was faithfully preserved. The ancient schools fulfilled a vital function. But such educational systems did not reach the masses and certainly not the lower classes. The East India Company, not the British Colonial Government, was then the leading government authority in India. The East India Company's effort up to that time was confined wholly to training a limited amount of clerical help.



Front View of St. Paul's High School, Raipur, India

*The Principal and Staff of Instructors,
Salem Girls' School, Raipur*





The Camp of an Itinerating Missionary

*The Main Building of the Tilda Hospital
and assembled patients*



Speaking of the period prior to 1833 the *Encyclopædia Britannica* says:—

“Meanwhile the missionaries made the field of vernacular education their own. Discouraged by the official authorities, and even liable to banishment or deportation, they not only devoted themselves to their special work of evangelization, but were the first to study the vernacular dialects spoken by the common people.”

Missions were thus the first on the field to provide an education that was meant for others besides a few pundits and clerks. They were the pioneers in education for both the Shudras and the outcastes, as well as for females of all castes. To meet the needs of such a group a more or less western education was given through the local vernacular.

A prime motive of such an education was to enable Christians to read the Bible and other Christian literature as a means toward the deepening of their spiritual life. Another motive was the creation of better living opportunities for the Christian community, the great majority of whose members came from the depressed classes. It was realized that only through education could the underprivileged rise to a better scale of living. There was also the need of the missionaries for trained helpers. In addition to this obligation toward the Christian community there was felt also an obligation, on a limited scale, toward the non-Christian community. This motive was never quite pure, but the scope of the educational program on the whole was such that one can rightly conclude that non-Christians were admitted to mission schools for the same reason that non-Christians were admitted to Christian hospitals, that is, because of the need. That at least a measure of success has been achieved is indicated by the fact that in India proper approximately 38 per cent of the Christians can read and write. With the exception of the wealthy but numerically unimportant

Parsees, the Christian community is the most literate in the country. The proportion of Christian literates is three times that of the Hindus and Mohammedans. The all-India percentage of literacy is 12 per cent.

Among the Christians of the Evangelical and Reformed Mission about 40 per cent are literate. But ours is a simpler problem than confronts those Missions which count thousands of converts to hundreds of ours. The converts in mass movement areas are more widely scattered over the countryside than ours are. There are few parents in our constituency who cannot conveniently send their children at least through primary school. Having only a relatively modest obligation towards the Christian community, we have acknowledged a stronger obligation toward the non-Christian community than many Missions can afford.

When once the government established a general educational system, the mission schools were soon greatly outnumbered. Today mission schools are a relatively insignificant proportion of the whole. However, for years the government has not been able to increase the number of its schools appreciably and has even gone backwards in many districts. When mission schools close there are simply fewer schools. At present there is only one school for every seven villages. Thus the forty primary schools of our Mission still make a definite contribution toward the education of several thousand children. Eventually the government may be expected to assume the obligation, but the day has not come when we can retrench without hurt to thousands.

What is an ordinary village school like? The better primary school has four grades (the fourth grade marks the end of popular education in India), about one hundred pupils of whom ninety-five are

boys, and four teachers. It meets in a neat but simple little building with mud walls. The pupils sit on the ground, as is their custom at home. The yearly cost of conducting a mission school is \$325 of which the government contributes \$100 and the Mission the balance. A government inspector visits the school about three times per year. The curriculum, except for religion, is set by the government. In a mission school three of the four teachers are Christians. Religion is taught and every attempt is made to make the school Christian in tone. With the exception of the fact that mission schools foster a Christian atmosphere in contrast to the Hindu or Mohammedan or non-religious atmosphere of the government school, mission schools were formerly an exact replica of government schools. In recent years the mission schools of our area have made a decided attempt to better themselves. This effort has made them definitely superior to the average government school, though not superior to the best.

Primary schools, both government and mission, were undoubtedly in a pitiful state a few years ago and have just begun to emerge from this condition. In the entire Province there were more pupils in the first grade than in all the other grades up to high school put together. Half the pupils who started school never got to the second grade. The course consisted largely of memorizing one reading book per grade, and giving set answers to formal questions on geography and hygiene. In arithmetic the pupil was expected to do sums and products involving millions of rupees but was never trained successfully to calculate the cost and change due when making a few petty purchases. It was doubtful if several years after he finished school he could still read a simple letter from a friend. Some individual schools were pleasant exceptions to the rule,

but the schools that were not caught in the net of a hopelessly hidebound system were few and far between. Much of the difficulty was due to the fact that up to fifteen years ago one-half of the teachers themselves had not gone beyond the sixth grade, some not beyond the fourth grade. All better-educated teachers were reserved for the higher schools. That situation is being rapidly remedied. About half the teachers today have had some elementary normal school work.

The state of affairs described at last became the concern of the more progressive educators in the country who, strange to say, had hitherto confined their best efforts entirely to the higher schools, leaving the lower school severely alone. The peasantry of the country had long before voiced its dissatisfaction with the system by asking "What's the use of sending our children to school?" At last the clamor for reform made itself felt.

Gandhi's party demanded a totally different type of education, one that was more closely related to the peasant's life. The old school had exhausted itself trying to teach the three R's, all but failing in the attempt. The new nationalistic schools went to the opposite extreme and attempted to build the entire curriculum around cotton-spinning and modeling, paying little attention to the three R's. This experiment was halted when the Nationalist Party stepped out of the government on political issues accentuated by the war. No doubt there will be a return to at least part of the program at some later date.

In our own Province a very promising experiment had been launched several years prior to the nationalistic experiment and is still continuing. This experiment called for a modest modernization of the curriculum and spirit of the school, approximating

on a much simpler basis, the type of education we have here in America in the lowest grades. The curriculum and methods were, of course, adapted to Indian conditions. This experiment was initiated by a government officer simultaneously in several schools. The scheme was then rapidly extended to schools all over the Province. In this experiment our own Mission schools took a leading part.

Our Mission not only developed some of the best new-type local schools but also introduced methods which were quickly adopted elsewhere and created teaching materials which were trail-blazing. Our missionaries worked up a complete set of readers and books for supplementary reading based on the sentence and story methods of teaching reading. Word counts were initiated and literature with a carefully controlled vocabulary was created. A better system of teaching arithmetic was introduced and the first arithmetic workbooks in the country were published. Since the school system in India from top to bottom is dominated by an unscientific examination system, standardized tests and the improved measuring technique were worked out and made available for normal schools as well as the primary schools. All the forty primary schools of the Mission have gradually been organized under a supervisory system which is among the best in the Province. The influence of the teaching helps and adaptation of teaching methods may be seen in schools all over the Province, and have affected the teaching materials being put out by various publishers. In this way the Mission schools have made a real contribution to general education.

Even though the government may at some still uncertain future date be able to take over the entire educational responsibility in non-Christian villages, the Indian Church will want to keep the primary

schools in Christian centers under its control. It is a far more pressing problem in India than the upkeep of parochial schools in America has ever been, for a local government school in a Christian village like Bistrampur, for instance, would be one with a decided Hindu tone. The Church would be throwing away one of its best opportunities for training its community in a Christian way if it were to give up the school. At present these schools are under the control of the Mission rather than the Church, but it is only a matter of time until the control of such schools should come under the Church.

In recent years an entirely new note has been sounded in the struggle against illiteracy both in and out of the Church. Frank Laubach, internationally known as the "father of the adult literacy movement," came to India from the Philippines insisting that the old adage about not being able to teach old dogs new tricks was utterly false, at least so far as teaching people to read was concerned. He came with a method that in the Philippines had made readers out of illiterates in a few days. This did not work nearly so easily in India with its highly complicated alphabets as in the Philippines with its ultra-simple native languages using sixteen letters. But after several trials and errors a system has been evolved which enables one to teach an intelligent adult to read surprisingly well in two weeks. Some work had been done on adult education before Laubach came to India. Partly in response to Laubach's stimulation and partly from independent sources, a movement sprang into being in India which created several million adult readers within a few years and shows promise of being helpful to the Christian community in the better practice of religion and to the country at large in social and agrarian reform, political development, health improvement, and the general culture.

Here, again, the Missions and Churches in the country proved helpful out of all proportion to the small size of the Christian community. Our own Mission has again taken a leading part in the creation of teaching helps and methods and in the creation of a very simple literature which the new literate may be expected to read.

The question of the elemental education of the Christian community has been completely revolutionized. Only 28 per cent of the Christian population were literate in 1931. By now probably 38 per cent are literate and it is by no means impossible that 80 to 90 per cent will be literate in 1950. The entire tone and character of some of the larger church bodies in the mass movement area, like the Diocese of Dornakal, has changed for the better, so it is reported. The adult literacy movement may become one of the greatest boons the Church in India has ever received. Our own area will not be affected by it as much as others because literacy was relatively high. Even here we have had our eyes opened to great possibilities for advancement on the part of adults who are already literate. Almost nine-tenths of the so-called school-trained literates can read only the simplest literature. Several of the missionaries and Indian co-workers of the Evangelical and Reformed Mission have made a specialty of producing much-needed reading matter that even a second-or-third-grade child can read, but with contents on an adult level of thinking. We have probably written, published, and circulated more literature of this type in the Hindi language than any other Mission.

The greatest value of the adult literacy movement has been the effect upon the personality of the new literate. The illiterate regards himself as a dunce unable to do what many an eight-year-old child can

do. Knowing how to read gives him a new confidence in himself and makes him feel that new vistas of life have opened for him. The following song was composed and sung by a convict who had learned to read during a literacy campaign in the jail. He sang this upon the occasion of receiving a reader's diploma:

"The Spring season has set in for our souls. The name of God has a new sweetness. The garden of my heart has blossomed forth with new beauty. Praise be to God for the exceeding grace He has shown to us in prison. The days of our sighs and groans are over and a new song is on our lips. We were in a prison of the mind long before we came to this jail. Today there is a new longing in our hearts. India has been living in the dungeon of ignorance, but now the good news has reached us that the day of her emancipation is drawing nigh. No longer shall we be slaves of midnight ignorance. Who am I, that I dare to dream the incredible new aspirations which fill my soul!"*

This song reveals a great experience in a soul that was mature despite the lack of education.

* Laubach, "India Shall Be Literate," Jubbulpur, India, Mission Press, page 6.

CHAPTER IV

THE STRUGGLE AGAINST POVERTY

Every attempt at social, religious, or educational work in India, must be considered against the background of the country's poverty. Every problem has its economic ramifications which sooner or later apply the brakes to the machine of progress.

Gandhi's independence movement aims at economic independence as much as at political independence. The symbolisms and slogans of his movement indicate the important part that the economic program occupies in his movement. Members of his party wear homespun cotton cloth, because the country is so poor that the money spent by having mills in foreign countries weave Indian cotton is an expenditure the country cannot afford. The "back-to-cottage-industries" program was born out of the poverty of farmers who own two and a half acres per family and desperately need some way of adding to their incomes, even though it be only three or four dollars a year. Indian industrialists are just as insistent as the peasants on an economy not tied to a colonial system.

We wasteful Americans cannot understand the critical economic problem of eastern Asia. One-half of the people in the world live in the eastern half of Asia, and the great majority of them live on a handful of grain per day. Their earnings average ten cents a day. In Chhattisgarh, six cents per day is considered proper wages for the ordinary village farmer, and four cents for a woman. In some parts

of India the daily wage is double and treble this, but in other parts it is even lower. A pound of rice and a quarter-pound of lentils is considered the proper food allowance for an adult; but many do not get even this. Several hundred million people cannot buy a quart of milk with their entire day's earning. Millions of babies whose mothers' milk is insufficient are doomed to starvation or critical under-nourishment. The clothing of a family often does not amount to the cloth in three or four bed sheets. An entire family may sleep under one thin cotton cover on nights when we Americans pile three woolen blankets on each bed.

Infant mortality ranges up to 35 per cent, and the average span of life is only twenty-seven years over against sixty-two years in the United States of America. This is largely due to the effects of poverty. India does not belong to that part of the lush tropics where life is easy and a few coconuts, bananas or breadfruit supply all that is needed. India belongs to that part of the tropics where starvation is always a stark reality; where men and women work hard and long and the blazing sun scorches grass and herbs and trees for half the year; where a few eroded acres have to suffice for twice as many people as good soil can support.

There are many reasons for India's poverty. Some are "acts of God" and some are acts of men; some are remediable and some are not. One reads about the fabulous riches of India. These exist, and again, they don't exist. Fortunes have been amassed in India only by the most heartless exploitation. For every diamond displayed in the headdress of a prince, thousands of semi-starved peasants have broken their backs while working on empty stomachs. Fortunes have also been made by foreigners. Foreign capital has never refrained from exploiting

a country because it was poor. Most of the wealthy nations owe much of their riches to trade rights and colonial control in countries where the per capita wealth is not one-tenth that of the exploiting country. Then too, the professional native money-lenders, petty merchants and landlords have exploited and cheated the starving, toiling masses, leaving them hardly the barest necessities.

India's economic position will never be a healthy one until she ceases to be so preponderantly agricultural. She is said to have sufficient coal, iron, mica, and manganese, plus agricultural products, to have a well balanced economy provided she industrializes sufficiently. Frequently colonizing powers have not considered it to their own advantage to develop the natural resources of their colonies to the point where such development would interfere with their own markets. This is India's greatest grievance against England, even though England has given the country railroads, telegraphs, and other means of communication and has been the kindest (comparatively) of all colonizing governments.

In the above paragraphs some reasons for the poverty of India are given, namely, exploitation from abroad and at home. Another reason lies in the practices and traditions of the peasants themselves. An Indian named Minoo Masani recently wrote one of the best economic primers ever published. He lists these reasons among others as being causative of the poverty of the country:

a) Faulty agricultural methods.

b) Keeping cows which are an economic liability. (India has one-third of the cattle in the world but only 12 per cent of the milk, even though it keeps no cattle for beef purposes. This whole question is highly complicated because of cow worship.)

c) Lack of fertilizers. Cow dung is used for fuel. Human products and animal bones are disdained. China supports

millions of people through use of human products to fertilize fields. Chemical fertilizers are needed.

d) Lack of industrialization to exploit natural resources and raw products without the heavy expense of shipping to foreign countries and then importing finished products.

e) Farm holdings are too small. Diversion of labor plus improved agriculture plus industrialization would increase amount of products from each of these sources.

f) Endless litigation by people. Ruinous saving and borrowing practices.

g) Moral deficiencies such as lack of cooperative spirit, lack of mutual trust, lethargy and over-conservatism.

A good many efforts are being made to reconstruct. The forestry and agricultural departments are conducted intelligently. One-sixth of the cultivated area enjoys some type or other of irrigation but this can be greatly extended. The government has opened cooperative savings and loan societies which would be more successful with more intelligent cooperation. In certain areas intensive rural reconstruction programs have been pushed, which include manure manufacture and preservation, cattle and poultry improvement, latrine construction and public health promotion, cooperative buying, selling and banking, improvement of water supply, better seed distribution, introduction of new paying crops, rotation of crops, adult and juvenile education. The government has sponsored such rural reconstruction programs and so have missions and various Indian societies. A number of missions have agricultural demonstration farms. Of these Sam Higginbottom's agricultural settlement at Allahabad, Spencer Hatch's in Martandam and that of the Goheen brothers in Sangli are the best known. Nearly every mission has done something for rural uplift and the great majority of missionaries have felt a keen responsibility toward improving life in the village through aiding in sanitation, agricultural reform, increase of village industry, and mental and

spiritual uplift. In our own Mission we have conducted agricultural shows to stimulate an interest in better crops and development and husbanding of village resources, and preventive medical programs. A small demonstration farm at Bistrampur and Parsabhader, vocational instruction, seed banks and loan associations have also been promoted. For years the Department of Agriculture bought all the improved seed rice we could spare.

Gandhi said of the efforts by government, missions, and others to better living conditions of the peasant, "They are good as far as they go but they do not show promise of being self-perpetuating. They show the marks of being introduced from without rather than from within." (Quotation is from memory.)

Gandhi's criticism is correct. Village improvement becomes real improvement only if supported and eventually initiated by the people. Outsiders, whether they be foreigners or Indian—to a villager everyone who was not born and reared in the village is an outsider—cannot do more than give suggestion and stimulation. And this brings us to the greatest weakness of all, namely the villager's lethargy and lack of will to improve himself and his village.

I remember long hours of palaver with a delegation from a village where we have a school. They came to request a well for the school. It was soon evident that the well was not for the school but for the entire village, for there was no well in the village and the only pond was a miserable stinkhole where water buffaloes lay partly submerged all day, the family washing was done, and the drinking water was drawn. I pointed out that here was the ideal village project, the construction of a well. Most of the work could be done by the villagers themselves

without a cent leaving the village. Furthermore, most of them were sitting idle in the hot season. The government would no doubt give them a subsidy for masonry labor and for dynamite to do the needed blasting. But the project never got started. A little money had been collected for it the previous year but the money had mysteriously disappeared. The low-caste people asked whether they would have equal rights to the well if they helped dig it, but did not receive a satisfactory answer. The members of the delegation came back to me several times to explain why it was impossible for the weak little village of a thousand people to dig a well and why they continued to think it necessary for the manager of the school to see that school children had a well from which to drink. The village continued to drink the murky, smelly water, when a few days of labor per person would have solved the water situation for years and would have taken two hundred yards off the distance that their women folk had to carry a heavy pot of water ten times per day. Every resident in India who has had a concern for better villages can tell stories of this type. But there are stories of cooperation also. They are relatively few in number but their number may be expected to increase.

The Nationalists consider economic improvement a most important part of their program. A visit to the cotton spinneries, oil presses, paper mills, and even to a leather tannery in Wardha, which is only a few miles from Gandhi's headquarters, is impressive. The entire cotton spinning program which characterizes the Indian independence movement, is an attempt to get at the problem of the low economic estate of the country. Whether they are succeeding in getting at this more "from within" than the efforts previously described is still a question, but they are doing something and finally the problem can

only be solved by a spiritual movement such as only a wave of healthy patriotism and a consciousness of belonging to a nation and community with a destiny can inspire. All power to whoever succeeds in making the lethargic villager believe in himself, for life in the Indian villages can be as pleasant and worthwhile as anywhere else in the world if the possibilities are developed. God does not want any of his children to lack the good things of life which he has so abundantly provided. Therefore, whoever works for the elimination of poverty is working in accordance with God's plan. Several Indian societies, such as the Servants of India, have done good work. It will take efforts of many kinds to breach the vicious circle of poverty, ignorance, ill-health, lack of self-confidence, and mistrust which is the greatest enemy the country has to face.

Americans in particular are apt to have ready-made solutions and programs for agricultural reform which sound good in America but need very considerable adaptation before they can be applied. Farmers in America laugh at the wooden ploughs used in India. They want to know why we don't show them a better plough. Steel ploughs have been introduced, but in some fields turned over by steel ploughs, there was no crop while the soil that had only been scratched by the 3000 B. C. model gave a fair yield. The reason was that in dry-farming the soil must not be turned over so completely that it dries out. Moreover in the rainy season the steel plough is not useful in the muddy rice fields. Before improvements are introduced in wholesale fashion, one must be sure that one really has an improvement. Many a would-be agricultural reformer has been rudely embarrassed. In all agricultural improvement careful experimentation is necessary. It has been found that mission demonstration areas

are of little use unless the work is careful, thorough, and on a broad basis. However, the resident in India has opportunities every day by which he can encourage individuals and smaller communities to do something constructive for themselves. Every missionary can encourage the moral tone and co-operative spirit without which improvement is impossible. The missionary who has no feeling for this is not wanted in India.

Americans find it rather hard to understand that labor-saving devices are not in themselves improvements. America has much land and little agricultural labor. India has hardly 3 per cent of the land per farmer that we have and has a surplus of labor. That makes the problem quite a different one.

The Christian Church faces all these national problems to which we have alluded. Moreover, it faces a few problems of its own. Many who are now Christians lost their means of making a livelihood, and even their homes, upon accepting Christianity. The great majority came from castes following occupations which offered no advancement or betterment of social or economic position. Some were farmers without land. Education changed the situation for some. No community has given to the country as many school teachers and medical workers, to say nothing of evangelists, as the Christian community. This is true despite the fact that so many of the converts came from castes which were all but illiterate. Vocational schools such as our carpentry, tailoring, and masonry schools in Bishampur and the weaving schools in Charpali and Khariar, have helped a limited number of individuals. The hardest of all vocational aid is to get someone started on a farm. Practically all missions maintain charitable institutions. The Evangelical and Reformed Mission has several orphanages and



Pioneer Missionaries of the India Mission, 1900
Upper row, left to right—Andrew Stoll, Julius Lohr, John Jost, Jacob Gass
Middle row—Miss Marsh, Mrs. Stoll, Mrs. Julius Lohr, Oscar Lohr, Mrs. Josi, Mrs. Gass
Lower row—August Hagenstein, Karl Nottrott

a home for the blind and aged. It also supports hospitals and a leper home. Charitable institutions, however, only relieve a little suffering here and there without getting at the root of the trouble.

The members of some congregations are desperately poor but the situation is eventually the same as that of the broader national problem. Nearly every congregation has to concern itself with lending encouragement, and sometimes aid, to save certain of its families from losing their solvency in times of famine, epidemic or flood. The Church is wiser than it used to be, realizing that help is of value only when there is also a fair measure of self-help. On the whole, no other community has advanced nearly so large a proportion of its constituency to higher positions as the Christian community. It has shown itself the most versatile of all in adapting itself to new situations. No community has worked harder to create and maintain decent homes; and good homes go a long way in alleviating the effects of poverty.

Of course the economic problem of India is too large for Christian missions to make more than a "drop-in-the-bucket" contribution. But even that contribution is by no means insignificant. The spirit in which it has been made is worth more than the concrete accomplishments. The Christian concern for the unfortunate, whether it be for the sick, the orphaned, the widowed, the impoverished, the ignorant, the exploited, or the social outcastes, has deeply impressed the Hindus and Mohammedans who know so little of constructive charity and social rehabilitation. The membership of the indigenous Church in India is too small and impoverished for it to carry on the work on the same financial scale on which it has been projected by foreign-supported Missions, but every true Christian makes a personal contribu-

tion to the national problem through his Christian approach which is extremely valuable.

The Christian community has made excellent progress toward a sounder economic basis for its members, but we cannot expect considerable progress on the part of one small community alone. The fate of India is bound up with the welfare of its many constituent groups. The problem is essentially a national problem, touching every phase of national life from international relations to business life, agricultural reform, religion, community life and the home.

There is much that Christians in America and England can do to remove the crushing burden of poverty which now rests on Eastern Asia. If the so-called Christian nations act in a Christian way at the peace table at the end of this war, earnestly endeavoring to establish a peace that will have the interest of the people of India and China, yes, and of Japan, at heart, the suffering and impoverishment of a billion people will be greatly alleviated.

We can expect healthy growing churches of free men and women in southern and eastern Asia only when their countries cease to be ground under the heel of the most abject poverty. We believe a Christian approach has much to contribute toward creating conditions which are less discriminatory to the "have-nots" and toward the awakening of faith of the people in themselves, giving them a will to work together to make their world a better and more beautiful one in which all shall have a fair chance. The Church has contributed something in this direction, but needs to contribute infinitely more. This is a challenge both to the Church of India and to the Church throughout the world.

CHAPTER V

THE STRUGGLE AGAINST ILL HEALTH

Disease is happiest where there are great numbers of people. India with its nearly four hundred millions, most of whom are constantly struggling with poverty, ignorance, and unsanitary living conditions, presents for disease an ideal and a permanent happy hunting ground. No disease in India has ever been conquered or its position even seriously threatened. Disease has always been the attacker and has seldom been thrown decisively on the defensive.

As India lies between degrees 6 and 28 north latitude, most of the tropical diseases are met with in this land, as well as practically all the maladies of the temperate zones. Plague and cholera, although better controlled than formerly, still claim their hundreds of thousands annually, and the dysenteries are no whit behind them. Malaria continues to claim its millions. Smallpox, kala azar and intestinal parasites are all serious disturbers. Much sympathy has been aroused by the plight of the leper in India. Several millions of them drag out a wretched existence, the majority of them moving about freely and unmolested in their villages.

Among the more universal diseases we must mention tuberculosis. Malnutrition, so prevalent in India, is always an ally of this disease. In the United Provinces the death rate runs as high as seven thousand per one hundred thousand. Syphilis and gonorrhea are appallingly common. Cataract and other

eye diseases cry out daily for attention in nearly every hospital. Skin diseases, nephritis, influenza, pneumonia, diabetes, peptic ulcers, and cancer are actively on the warpath.

In addition to all this suffering, there are the diseases peculiar to women. Large numbers of women have to bear the consequences of living in seclusion without sufficient sunshine and exercise. Many parts of India are marked by the prevalence of osteomalacia which makes childbirth difficult or impossible without Caesarean operation. Anemias, especially at time of pregnancy, are common, as is infection with its accompanying high death rate.

This brings us to a most distressing problem—the problem of infant mortality. Among infants in the first year of life, occur nearly 25 per cent of the total deaths in India, and of these infants 33 per cent die during the first week of life. The maternal death rate varies in different towns from twelve to forty-eight mothers per thousand.

Ignorance, prejudice, and poverty are the three great foes to progress in any public health scheme. Few people remain perfectly well over a long period of time. The tropics do not breed a race of men who are bubbling over with energy, and the hazards to health are enormous.

Now, let us take a walk to that village yonder and see if we can find any of the diseases we have been reading about. It is a village like thousands of others in India—a huddle of about a hundred mud houses, at a distance looking like a group of decrepit old people leaning on each other for support. We are going in to look for sick people. Before we leave we shall wonder if any are well.

That man sitting in his doorway so languidly with his head on his crossed arms is having a bout with

malaria fever. Look closely. He is so thin you can easily count his ribs. He shivers a bit and yet he is burning up with fever. And why does he have malaria? Look at that little pool of stagnant water not two feet away from him. See that cloud of mosquitoes rising from it? The house has no windows and no screens for the doorways. Look down the narrow dirt street. You can count at least fifteen such small filthy stagnant pools. This man's baby is crying fretfully with fever just inside the door. Can you guess what is wrong with the child? In at least half the homes in this village somebody is having fever, for this is the season for it. See that little five-year-old boy over there with the big stomach, feebly dragging along with an armload of wood. His lips are almost white because of thin blood. That big mass on his left side indicates an enlarged spleen due to malaria.

Now let us skip five houses and go into that little one-room hut on the corner. I'm sure someone is sick there. A naked little six-year-old girl with tangled black hair meets us at the door and explains that she is taking care of the baby while the mother is working in the rice field. We are allowed to see the baby. It seems to be about nine months old and is lying on a dirty cotton cloth on a rope bed. Its eyes are half open, and the lids are rimmed with flies but it does not seem to mind. It lies in a deep stupor. No, it isn't critically ill. It is simply drugged with opium, given by the mother to keep it quiet while she is away. Meanwhile the infant's eyes are becoming terribly infected and the child will finally have impaired vision or even blindness. There are a dozen babies in this village more or less under the influence of opium.

Don't brush too closely to that man who is about to hobble past with a dirty rag around a deformed

foot—he is a leper. The villagers pay little attention to him because there are more like him. And, if you don't like horrible sights, don't look at the man yonder who is trying to drive some geese through the doorway of his home. Where his nose ought to be there is only a ragged opening—the result of that dread new disease, syphilis. His great sorrow is that he has no children and that his wife is an invalid—all due to syphilis.

That twelve-year-old boy driving in that herd of goats is certainly doing a listless job. You would probably be even more so than he if you were as full of hookworm as he is. But he doesn't consider himself sick. There are many others like him who carry on after a fashion.

Now let us cross over two streets. There is a family of whom I heard only yesterday and whom I want you to see. Under the tree on a cot is the father. He is a mere skeleton, coughs feebly, and spits over the side of his bed close to some small children playing there. The woman sitting on the floor by his bed, contrary to Indian custom, does not rise to greet us. She does not know we have arrived; she is blind. Every one of the seven children has red inflamed eyes but the mother cannot see it. Red eyes—"pink eye"—can easily spread to all the children of this village.

In a short time you have seen a good many sick people—all in just an average village. And yet, if you ask that woman yonder cheerfully going to the village well for water, she will probably tell you that there is nobody sick in the village. Even she, however, will change her mind in a short time because two miles to the north lies a village suffering from an epidemic of smallpox. She, like most others in her village, believes in charms, so over her doorway is tied a small bundle of sticks and twigs to

placate the smallpox goddess. On the edge of the village, fastened to a pole, is another such charm to protect the whole village. But then, her son has gone for the day to this neighboring village to visit an uncle sick with smallpox and to do homage to the smallpox goddess. He has taken along his tubala (a kind of drum) to join the company of musicians who will play and dance and sing all day long and part of the night to placate the goddess. The uncle is an important man in the village. There is no quarantine, so I think the goddess will pay the boy's village an extended visit also unless

In a land so distressingly burdened with disease you may well ask, "Are there no doctors to cope with the problem?" Yes, there are doctors in India, and have been for many centuries. The doctor who represents the oldest form of treatment is the village "vaidya." His training is usually a hereditary affair. Herbs, fruits, leaves, and roots are used, some of them such as nux vomica, and belladonna being very powerful agents. Mercury, arsenic, potassium iodide, and soda bicarbonate are also used, sometimes in fatal amounts. Some of the more enterprising vaidyas invest in a few western drugs and preparations which they use "dangerously." They will also mix doses with cow manure or urine, shavings from bones or horns, and other monstrous ingredients for their more "serious" cases. Religious rites, charms, and various incantations have their place, especially if the patient is of the old order or superstitious and ignorant. The chief competitor of the old village doctor is the ex-male nurse who for some reason has been discharged from a hospital. He has learned a few things and sets up practice as a "qualified" doctor. Unscrupulous young men can "for a price" obtain a doctor's degree from some diploma mill, and thus prey on the unsuspecting public.

Higher in the scale of development stand the Ayurvedic and Unani systems of medicine which take their inspiration from ancient Vedic writings of the Hindus. Of the Ayurvedic system there are now recognized schools in Calcutta, Bombay, and Madras. Treatment is the one great subject presented, but finer studies in histology, pathology, and bacteriology are gradually winning a place in the curricula.

For attendance on women at childbirth there is the indigenous midwife or dai. For ages the dai has been the genius presiding over childbirth and she has had practically no competitors. She was the only source of help and people naturally had faith in her. The profession of midwife in India is hereditary, passing from mother to daughter or daughter-in-law. In the majority of cases the dai is of low caste. Childbirth is considered a time of impurity, so properly, people of low caste to whom cleanliness is an unnecessary luxury, attend labor cases.

The cleverer among the dais accumulate a certain amount of wisdom. It is not, however, based on scientific knowledge. They have no idea of the mechanism of labor or the principles of asepsis in handling their cases. Hence in difficult cases infection is common. Regarding this subject some dreadful stories could be told. It is easy to get the wrong impression about the work of the dai, as the majority of labor cases coming to the hospital are abnormal cases. Actually, the greater number of births are normal and the dai, being a cheerful soul, is respected by her clients in spite of her limitations. There are still far too few doctors to eliminate the institution of the dai.

Besides the exponents of native systems of medicine, Indian doctors are graduating from good government schools of medicine where western methods

of medical practice are taught. There are very few of these schools—far too few for the needs of the country. The four most important ones are located in Calcutta, Bombay, Lahore, and Madras respectively. Most of the graduates either begin private practice in one of the larger centers of population, or enter government service in a government hospital or dispensary.

The grand total of beds for both government and mission institutions in India is somewhat less than one hundred thousand or a per capita ratio of about one bed to every five thousand people. Compare this figure with what is accepted as the ideal rate of one bed to every 150 people in America. Some areas are devoid of any real medical aid whatsoever. It has been estimated that at least one hundred million people in India are without any kind of approved medical relief.

Medical missions are the outgrowth of the compassion of Christ for suffering humanity. However, they are also a standing invitation to all non-Christians to come to Him, who said, "Come unto me all ye that labor and are heavy laden." In the early days people suffered without means of relief. Practically all early non-medical missionaries saw the need and took action to meet it. Sometimes it was the people themselves who pleaded that medical work should be done. Missions as a whole refused to use the art of medicine as a bait to bring converts into the Christian fold. The rule and custom has been to treat all sick without distinction as to social standing or religious belief, but with the hope that kindly treatment and relief of suffering would open the door to Christian influence and final conversion. Indeed, many have been converted because they first found physical relief at the hands of missionaries. Missionaries, however, have always had to be on

guard that such conversions were not merely an expression of gratitude.

From the very beginning of our own work as a Mission, aid to the sick has played a large role. We were fortunate in our first missionary, Rev. Oscar Lohr. He was a trained pharmacist. In 1868, when he began his work at Bistrampur, the sick did not escape his attention. A good supply of drugs was always to be found in his equipment when on tour and many sick came to get relief in the dispensary of "Dr. Lohr." With such a good example, our subsequent missionaries could not fail to give medical aid within the limits of their capacity and ingenuity. All our missionaries operated small dispensaries. At first it was the missionary bungalow veranda or a room in the bungalow, but later small special buildings were erected for this purpose, particularly in those stations which operated boarding schools and orphanages. Generally, it was both the missionary and his wife who participated in this clinic work. On tour the medicine chest went along. The search for qualified nurses and medical missionaries became more intensified as our work in India grew. In the meantime compounders and Indian medical people took up some of the burden. With the arrival of American missionary doctors and nurses, real progress in the medical service to our Indian friends was made.

As early as 1897, Rev. K. W. Nottrott established a home for lepers at Chandkuri which the Mission to Lepers undertook to support. Much was done to make the ever-increasing family of lepers comfortable and happy. It gradually developed into one of the largest and best-managed mission institutions of its kind in the world, caring for over seven hundred lepers at one time. It was only when our own medical people arrived, that the home enjoyed more

active hospital facilities. The hospital is especially interested in vigorous treatment of active cases so that the leper can be rehabilitated for taking his place in society once more. The leper should not be isolated for life, but should have treatment which will definitely arrest his disease so that he can be encouraged to enter active life again.

Originally there was no intention to develop any kind of medical work other than the treatment of leprosy at Baitalpur, but people with all sorts of other ailments insisted on coming. To them a hospital was a hospital. So it was found necessary to begin a modest hospital for non-lepers at some distance from the leper colony. A humble mud house was remodeled and inexpensive bamboo and mud houses were built nearby to serve as wards. It now becomes imperative to put the work on a more permanent basis with more adequate housing facilities.

Our other well-established medical center, Tilda, was founded in 1929, for the purpose of treating all other conditions excepting leprosy. The work has grown so rapidly that almost constantly some building or some new equipment is being added. Now the compound is a good-sized village with brick wards for men, women, and children. The hospital is well equipped for surgical work and boasts an electric light system and X-ray equipment. The hospital numbers eighty beds. It has attracted special attention because of its work in social diseases, especially syphilis. This dreadful disease, a relative new-comer, exists in almost epidemic form, and causes appalling suffering among the people. Tilda Hospital has led the way in the area where it is located in the attack on this formidable foe. The hospital also does much work in eye surgery. In late years, some attention has also been paid to the

care of tuberculosis patients. With the distress which war brings to an already undernourished population, tuberculosis is bound to increase rapidly.

The Khariar dispensary became a hospital in 1940. This hospital has modest equipment and much will have to be done to make it a real hospital. Some of the buildings are merely temporary bamboo and mud shelters. There are forty beds. As yet it is largely a venture in faith in an area badly in need of good medical facilities. In its brief history as a hospital, it has devoted itself largely to treatment of malaria which exists in especially dangerous forms in Khariar. Hookworm, dysentery, and skin diseases have also come in for a large share of attention. Malnutrition is more acute here than in other sections of our mission field.

The expanding hospital facilities of our mission take care of over thirty thousand new cases every year and give annually about one hundred thousand treatments. Our missionary doctors and nurses, Indian doctor assistants, nurses both male and female, druggists, and other technicians are kept very busy.

In connection with our medical work there are two great problems: the problem of inducing women with diseases peculiar to their sex to come to our hospitals, and the problem of checking the appalling infant mortality in India. It is true that many women do come. Many come after the dai has failed, but there still remain many women within easy reach of the hospital, who, because of age-old prejudices, still suffer silently at home. Too many infants die because ignorant parents do not realize the seriousness of their children's illness and hence do not bring them to the hospital in time.

Another great object of our medical work besides the healing of the sick, is to instruct patients how to

take certain precautionary measures so that they will not fall ill again. In this matter the average Indian is every bit as heedless as the average American. However, Indian parents will listen very carefully to instructions pertaining to the health of their children, because of their unusually great love for them. A good many will make an honest attempt to carry out what they have heard.

The medical work is beset with many problems. There are those pertaining to more and better equipment, more wards and beds for an expanding work as growing confidence brings larger numbers to our hospitals. There are the problems of adequate nursing staff and other hospital assistants. There are hopes and dreams of developing special skills and departments in special fields such as the care of the tubercular patient, pre-natal care for mothers, obstetrics, pediatrics, nutrition,—all of which lie more or less in the field of curative medicine.

The great field of preventive medicine is still almost virgin soil. It is true that some beginnings have been made. There are regular inspections of our institutions such as orphanages and boarding homes. The children in these institutions receive special protection in the form of vaccinations and inoculations against local epidemic forms of diseases. In the presence of such epidemics as cholera, every possible aid is given to as many villages as possible. Armed with health charts and pictures, hospital workers have visited villages in the attempt to teach the simplest and more fundamental principles of precaution against disease, but all this work has only been in the nature of sampling because of the lack of workers. Enough has been learned that in spite of the three great enemies—poverty, ignorance, and prejudice, an intensive program of medicine carried through the village can bear much fruit.

There is great need for large numbers of female nurses who can visit the women in seclusion with a sympathetic approach to their problems.

In connection with epidemics, a word in praise of government efforts is not out of place. The government has not turned over to missions the entire fight against ill health. Vigorous control efforts have been made with respect to cholera, plague, and smallpox. Government-appointed vaccinators visit the villages giving free vaccinations. When cholera breaks out, the government is on the alert to send out as many helpers as possible to the stricken areas to give free injections. By law, local authorities are required to report at once any outbreak of an epidemic. Communications are so poor, however, that often an outbreak gains considerable headway before preventive measures can be instituted. Government tries to check malaria by making possible the sale of quinine pills at post offices at a price within reach of almost everyone. Wealthy people have been encouraged to aid in the establishment of special hospitals for the tubercular, for maternity cases, and for lepers, but all these efforts are as yet vastly inadequate for the needs.

A great ally of preventive medicine and hygiene is health education. Much of this is now done in our schools. At most conferences where teachers and evangelists get together there is a place on the program for some instruction in health subjects. Nowadays, the more serious cases can be directed to the hospital. Whenever possible, a qualified nurse or compounder accompanies the missionary on his evangelistic tours to give illustrated talks on disease prevention and other health subjects. The sick are treated and efforts are made to improve sanitation. The more serious cases are directed to the mission hospital.

In the last analysis, we are trying to win people for Christ, but it is also our duty to present them to him as well as possible. Plans for the struggle against ill health are far ahead of actual practice; but this is as it should be. Finally, only those can win India for Christ who come with healing in their hands.

CHAPTER VI

WOMANHOOD COMES INTO ITS OWN

1. WOMANHOOD OUTSIDE THE CHURCH

During a visit to a Hindu home, certain Bible-women taught a story about Jesus. At the conclusion of the story questions were asked and pictures shown. The women listened patiently for a few minutes and then one said, "What can we do! We're just animals!" Too often, in India, a wife is considered the property of her husband, like his fields and his house. He bought her with money and gifts to her family. She has been taught that her soul is less in value than that of a cow and that she cannot be saved as a woman. She must be reborn many thousands of times until by her good life she at last attains the soul of a man. Then only can she be saved.

Upon a visit to a Moslem home, one of the women there was found to be suffering from tuberculosis in an advanced stage. It was suggested that she come to the Mission hospital for treatment. She replied, "Why should my husband spend so much money for me? When I am gone he can buy another wife for five rupees (less than two dollars)."

According to Hindu law a woman has no legal rights. She cannot appeal to any court on account of mistreatment or brutality by her husband. If he beats her she can run away, but he can go and get her if he so desires. She has no inheritance rights. Stories could be told of women who upon becoming widows were relieved of everything except the

clothes they wore—even their dowry being denied them—and all within the law.

The non-Christian woman has one primary function, namely to serve her husband. She must do the work of the household and bear him children. In the Hindu family it is necessary to have a son who shall light the funeral pyre of the father when he dies that his soul may be speeded to a blessed reincarnation. If the woman fails to bear the required son—be it her fault or not—she may be cast off in favor of a second or even a third wife, depending entirely on her husband's wishes.

Marriages arranged by the parents of a young girl with an old bridegroom, or marriage arrangements distasteful to the girl, quite often bring about cases of hysteria which sometimes result in the death of the girl. Almost every mission doctor can tell of some such cases.

The non-Christian woman is ruled by fears and superstitions. She wears and causes her children to wear all kinds of charms. She spends much time in worship of various idols, bowing before them and giving offerings. There are many gods to be appeased in order that her family may be well and prosperous. When she becomes ill, she tries all her "home remedies" first; then perhaps the village medicine man with his many "magical" practices and medicines, and then, finally, she *may* try the mission or government hospital, especially if she has had contact with missionaries and Biblewomen. Should she be one of those unfortunate ones who observe purdah (the custom of keeping the face concealed before all men except relatives by living in seclusion and going abroad only when heavily veiled) the doctor, unless a woman, cannot examine her but must try to treat her by "remote control." This is more especially true of the Moslem areas of North India.

India has the second highest infant and maternity death rate in the world. General lack of knowledge concerning the pre-natal and post-natal care of mother and baby is an important contributing factor. The average life span of a woman in India is only twenty-seven years while in America it is sixty-two years.

The family system described in another chapter leaves its imprint on India's women no less than on her men. The mother-in-law is queen of the family and her sons' wives are her servants. They, of course, accept their lot without much complaint for they, in turn, hope some day to rule over their sons' wives.

The Hindu woman like the man observes caste. She may eat and marry only in her caste. She may do only such work as her caste associates do. No matter how intelligent or ambitious she may be, the door of opportunity is usually closed to her due to the fact that her parents do not think it necessary to send a girl to school, or perhaps, object to her going to a school where 95 per cent of the pupils are boys and the teachers are men. Consequently only 2 per cent of the non-Christian women of our Mission area can read and write, and of these 90 per cent go no further than the fourth or fifth grade. How difficult it is to teach such women and girls the simplest facts about religion, child care, health, hygiene, home nursing and the like! Their poor education, along with factors mentioned before, make them feel as if they were nothing. Broken in health, they become apathetic and hopeless, age quickly and die prematurely.

The non-Christian woman's greatest loss is in the spiritual realm. She enjoys no organized worship service, knows nothing of the fellowship of believers. She goes to the place, or places, of worship, performs

the ceremonies, prayers, and sacrifices at the prescribed times and returns home. Where does she get spiritual food or instruction or comfort or inspiration?

In the hour of trouble, distress, or death she has no comfort, no hope, nothing to which she can cling. That trouble has come only indicates to her that some god has been angered and must be propitiated. In time of sorrow she knows of no heaven for her departed loved ones and looks forward to no reunion in heaven with them. Her departed ones will have to be reborn many thousands of times and are lost to her forever. Therefore she tears her hair, beats her breast, and screams and wails despairingly!

Finally, when one can speak to a non-Christian woman alone, having gained her confidence, she will usually express a sense of guilt. Then we ask, "And what do you do about it?" "Oh, I offer a cocoanut, or a black goat, or a white rooster." Something similar to that will be the answer. Then we ask her, "Does it really take away your sin?" She sadly shakes her head and says "No." Such is the womanhood of India which does not know Christ and has not become a part of his Church.

This description of the non-Christian woman pictures her static role, as she has lived for hundreds of years. There is an increasing number of women to be found who have acquired Western culture and polish without losing their Oriental charm. India also has her emancipated woman. She is girding herself for a life of activity. Already she is taking a prominent part in the politics and reconstruction of her country. But 99 per cent of the women are still relatively untouched by the trend, particularly in the rural areas.

II. WOMANHOOD IN THE CHURCH

In appearance there is little difference between the Christian and non-Christian woman. Both wear the sari—a straight piece of cloth five or six yards long and about three feet to forty-six inches wide—and both usually go barefoot or wear sandals. Both oil their hair—cocoanut oil preferred—and wear jewelry and ornaments of various kinds. The Christian woman omits nose and toe rings, ankle bracelets and the caste bead necklaces. She is usually cleaner in her person and habits than the non-Christian woman and teaches her children to be likewise. These are, however, only visible and outward differences. Christ through his Church has wrought even more striking changes in these women who have accepted him.

Christ taught honor and respect for women. He was born of a woman, Mary and Martha were his friends, he considered the Samaritan woman worth saving, and honored his mother Mary when he was dying on the cross. The Christian women of India enjoy honor and respect. They are ambitious, eager to learn and happy. They enjoy a relationship with their husbands prompted not by Hindu law but by the law of Christian love which knows no inequality of man or woman before God. The Christian woman is not the property of her husband, but his partner and helpmate. She does not observe purdah, nor is she bound by caste rules. She may become a nurse, a teacher, a Biblewoman, yes, she may even hold a responsible government position, if she can qualify! While there are noteworthy exceptions among Hindu women such as Mrs. Pandit, sister of Jawaharlal Nehru, first woman Cabinet member in India, and Mrs. Sarojini Naidu of Gandhi's entourage, yet the greatest percentage of women who have emerged from bondage will be found in the Chris-

tian community. In the field of medicine over half of the doctors and nurses are Christian-trained. While only 2 per cent of India's total population is Christian, yet this small group supplies nearly 50 per cent of all the women teachers in India!

When the Christian woman or one of her family becomes ill, she is not afraid to go to the doctor or come to the hospital. She is confident that Christ can bless what is done there for her or her loved one. She has learned that the hospital is the best place in all India to have her baby. Along with her religious training she has also learned something about care of herself and her family. In many instances she, or at least her husband, can read, and she is able to learn much through books and pamphlets, secured through missionaries, Biblewomen, or Christian nurses. For all these reasons she is able to save many more of her children and may herself enjoy a longer span of life than her non-Christian sister.

Twenty per cent of the Christian women in India can read and write—28 per cent in our own Mission—as compared to 2 per cent for women in India generally. This fact is an index of how rapidly Indian womanhood through the efforts of the Church is coming into its own. Christian women, as well as some non-Christian women many of whom owe the stimulus directly or indirectly to some Christian institution, are anxious to become literate and to educate their children—girls no less than boys. Only ten years ago the first daring pioneers allowed a few girls to enter boys' middle schools, not because co-education was desired, but because there were so few girls' middle schools. Then girls who finished middle school clamored to be admitted to the local boys' high school because there was no girls' high school within a radius of one hundred miles. This was most

disturbing and for a time strongly opposed by the authorities, but as before, mission schools led the way. Girls were admitted to mission and then to government high schools. Our own St. Paul's High school in Raipur a few years ago admitted a few girls and now the number is steadily growing. Such is the case all over India. Co-education has come to stay.

As a rule the family system is not as rigid an institution among Christians as among non-Christians. Usually each family lives in its own home. This eliminates much "in-law" trouble. Definite teaching is also given Christian women on this subject through story, drama, and discussion. All this helps to solve the problem of mothers-in-law and daughters-in-law. While trouble does occur in Christian families, it is much less common than in non-Christian families.

The Christian woman has many opportunities for organized worship individually and with others. She attends Sunday school and divine services, women's meetings, institutes and the melas (conventions). Perhaps she teaches Sunday school or leads in one of the meetings. She has family devotions in her home. In times of sorrow and trouble she knows that her Heavenly Father cares for her. When death comes there is Jesus waiting for her or her loved one and she has the certainty of reunion with those gone before. Because of this hope she can glorify God even in her darkest hour. When she is burdened by a load of guilt, she can go to Christ. She knows the Saviour and the way to him. She can direct her family to him and commit them to him. This makes a difference in her life. She is healthier, happier, more content, and is as a light shining in the darkness witnessing to the power of Christ in her life

III. LIVING STONES IN HIS CHURCH

As one considers the condition of Indian womanhood these days, one sees many hopeful signs. With the rising tide of education among women there becomes evident a rising tide of independent thinking. Striking changes in the life and character of the Indian woman are being wrought by the Christian church—by the power of Christ through the Church. In his Church there are many living stones glorifying him through their lives. Many there are whom only Jesus knows and we are not unmindful of them. Some, however, whom we know, come to mind at this time.

There is that Christian saint, Pandita Ramabai, born of high caste noble Hindu parents in South India. After becoming a Christian she was so moved by the plight of widows that she founded a home where they might be rehabilitated for a useful place in society. This home was a great venture in faith and one which required much prayer. In our own Evangelical and Reformed Mission there are other living stones, not as famous as Pandita Ramabai, but nevertheless worthy of a place here.

There is a young minister's wife whose heart has heard the voice of Jesus, "Suffer the little children . . ." She devotes her time and energy to the children—so neglected all over India—the children of her church and her village. Under her leadership the children have built an altar under a tree where they hold children's services every Sunday.

In the days when there were no girls' schools in or near Raipur, a certain little girl wanted to learn, but had no money. A kind missionary lady helped her to secure the means of paying for an education and through years of hard toil and much sacrifice this girl has now become a fine mature Christian woman. As head mistress of one of our Mission's

best girls' schools, she exerts a fine Christian influence over more than three hundred girls every school year. She is a living witness to all non-Christians of what Christ can do "even with a girl," if she gives herself to Him.

The Indian Christian doctor's wife is a sweet and gentle woman. Her parents were Christians from North India. Her father served as a missionary to his people and as secretary of his Mission—all without pay. In her quiet way this Christian lady has had great influence on almost every woman and girl on the Mission compound. It matters to the others what she thinks on any subject or about them. It matters how she dresses her children and runs her household. It matters how she lives with her husband. And since it is all so fine and truly Christian, all the women have been blessed by the example of this one fine Christian lady.

Finally, one must mention the Indian pastor's wife. She and her husband have no children. But because they were Christian, they did something most unusual in India. They adopted a little girl who had no mother. Later they found a poor, homeless beggar boy in the bazaar. They took him too! They reared these two children as Christians. The boy became a teacher in a mission school and when he asked to marry his adopted sister, there was great joy in that home. Now three or four grandchildren add their bit to make this happiness complete.

When anyone is sick in the congregation this pastor's wife visits and comforts and helps. She cooks food for any Christians at the hospital who are too poor to pay for it. She takes in the stranger and the homeless. She spends much time with children—Christian and non-Christian—who pass her house to and from school. She witnesses untiringly for Christ by word and deed, in and out of season. She, and

the other women mentioned above, are some of those who are building Christ's Church among India's womanhood.

IV. HOW CHURCH AND MISSION WORK AMONG WOMEN

There are two fields of endeavor in bringing Christ to the womanhood of India. Let us see how the Church works among the non-Christian women. The most prominent part of this program is village visitation by the woman missionary and her Bible-women. On tour during the cold season—October 15 to March 15—tents are set up at the edge of a village and all the surrounding villages are visited repeatedly. From one to a dozen women and children will sit in a home and listen to the simple glad tidings of the gospel told in story, picture and song. Tracts and booklets are also sold and given away to these groups. As a rule the women are eager listeners and the children most responsive. Besides Bible stories and religious teaching, the women are also taught something about sanitation, personal hygiene, nutrition, care of babies, and disease prevention. This is especially true when a nurse is included in the evangelistic team. She can also give simple treatments and various demonstrations. When women are found who are eager and willing, they are taught to read and write—without fees, of course. The touring program usually also includes special work with children. They are always eager to learn songs, Bible verses, and stories. India's children need to learn to laugh. For this reason some touring programs also include the teaching of games to the children. If men are included in the evangelistic team it becomes possible also to have lantern slide or movie programs on religious subjects in the evening. The villagers usually say to one another about

these programs, "Let's go to the 'cinema' this evening"—using our English word "cinema."

Raipur City, in our own mission field, is considered a special challenge as regards work among women city-dwellers. Here women do not come out so easily to public meetings as in the villages. For this reason much emphasis is laid on home visitation by well-trained Biblewomen who go two by two for their own protection. These women teach rather than preach, and where women seem particularly touched by the gospel message and eager to learn more, they visit them many times.

In our own Mission we have a number of schools for girls today. The Salem School at Raipur offers Christian and non-Christian girls the regular academic curriculum after completion of which they are eligible for high school. Our school at Parsabhader is a school where girls learn to become fine Christian home-makers. Both contribute in a very special way toward the uplift of India's girls and toward making them worthy members of society.

To see the finest fruit of the work of Christian institutions for women in India one must visit an institution like the Isabella Thoburn College at Lucknow or the Women's Christian College at Madras. Here one sees as polished and alert a womanhood as anywhere in the world—women of all religions. They come from the most progressive families in the country which are in many cases progressive because the mother studied here. When one goes out amongst the alumnae of these and similar institutions one is among the "Who is Who" of Indian female leadership. There are more secular institutions for higher learning which women may attend in the country than Christian, but the time was when there were none but Christian institutions. The secular institutions were able to come into ex-

istence fairly rapidly because of the ground that had been ploughed for them by the Christian institutions in the days when the ploughing was very hard. Christian colleges and training centers for women are the searchlight that finally pierced the age-old darkness of woman's confined existence in India.

Our Salem Girls' Middle School in Raipur is no Isabella Thoburn College, but it is one of the necessary feeders of that college and in a more modest way heads the movement for a greater sphere of activity for the backward womanhood of Raipur District where a girl of even a modest middle school education is one among thousands.

In latter years the spirit of nationalism has greatly accelerated the movement towards an improved status for women. It is changing their entire outlook and is drawing them into public life. But it is difficult to see where the women leaders would have come from had not Christian missions sought to prepare Indian womanhood for a larger usefulness nearly a century before national issues interested any but a few Indian men.

The program of the Church for Christian women is even fuller and richer. Because they have greater knowledge and experience they are more easily directed and led than their non-Christian sisters. The majority live near one of our Mission churches or chapels, and can easily be called together for study classes on religion, child care, home management, health, hygiene, and other subjects. The women of our Indian churches are organized and follow planned programs of a religious and educational nature. They also engage in various forms of Christian service, depending upon local needs. Those near hospitals make bandages and other hospital supplies, while others sew for the poor, the lepers, or the orphans and widows. They also contribute money

toward many worthy causes. Yearly institutes are held where the problems of women and their homes are studied, and help is given toward their solutions. The women themselves witness to non-Christian women, especially during Lent, by visiting them in their homes. They prepare dramatizations and programs of a Christian nature for Christians and non-Christians. They visit the sick and those in trouble or sorrow and talk to them of Christ. This intensified work for and with our Christian women has wrought a remarkable change. They are more intelligent, more cheerful, more hopeful, and in every way live on a higher plane than the non-Christians of the castes from which the Christians originated. They are a definite proof of the fact that "if any man is in Christ he is a new creature."

Today India's womanhood is stirring to break the bonds of a serfdom centuries old. Christ with his program of equality for women and honor and respect for them has opened the way and is leading them on. In the measure that the Church is bringing Christ to India's women, Indian womanhood is coming day by day ever and ever more fully into its own!

CHAPTER VII

THE ENCOURAGEMENT OF LEADERSHIP

One lesson a worker among comparatively primitive people soon learns is that one can work best through the existing leaders. If these are antagonized one can establish contact with an occasional malcontent but never with the community. One has to work through the recognized leaders even though their limited outlook may make this exceedingly difficult. It is well-nigh impossible to create new leaders in less than a generation.

Some missionaries have succeeded in making their own natural leadership cut through the radically different culture and the radically different reactions of the people. But even exceptional missionary leadership has its strict limitations. The real leadership in the country, both lay and clerical, will have to be Indian. Nothing else is possible or even desirable. If ever a people needed a Moses to lead them out of the slavish mentality which has held their ancestors in bondage for centuries, it is the low-caste people of India. Here we refer not so much to the aborigines of the jungle, like the head-hunters of Assam, who have remained a relatively independent group, but to those living in the heavily-populated, cultivated areas where a large number of castes live side by side and caste restrictions are rigorously enforced. A leadership that is incapable of leading the Christian community of low-caste origin out of the depressed-caste mentality, dooms it to further generations of impotence and unfair discrimination. No-

where has a Christian community of low-caste background won even a half-measure of toleration in the social and economic order except when bolstered with an education that commanded a hearing. Dr. Ambedkar, the internationally known leader of the untouchables, had through sheer ability won for himself the highest post in a certain office. But still his inferiors, who were of the higher castes, refused to hand him official papers. They tossed them to him from a distance. They refused to touch even his desk.

Our educated Christians seldom encounter such indignities but until the community as a whole wins recognition, the educated individual has an exceedingly hard time. Our Christians from even the lowest percentage have risen to positions of trust and esteem all over the country and have influence and position out of all proportion to their limited numbers and humble ancestry. Change of religion alone would not have done this. It is the increased ability brought about as a result of education and character development that has proved to be the wedge which breaks up the discrimination.

In a group of new converts, we make every effort to utilize the existing leaders even though they may be illiterate. Local leadership can seldom be supplanted by imported leadership. Such leaders are usually too old to send to school, but we make certain that the new generation will have a better start in so far as education can give it.

Education beyond the fourth grade is financially prohibitive for the great bulk of Indian children. There are only one-eighth as many pupils in grade five as there are in grade one. Many are the casualties by the wayside because the pupils have either failed in the lowest grades or lacked the interest to go on. But of those who break off their education

after completing the fourth class many do so because they would have to leave home and go to some town or city twenty-five or even seventy-five miles away and because the cost is prohibitive. In the country schools barely one-twentieth of the pupils manage to continue, while in the cities perhaps a third continue.

Middle schools and high schools are of a very different standard than the primary schools described. These schools monopolize all the better-educated teachers and more nearly approximate American schools in standard. At least the most primitive and objectionable features of the old-fashioned primary school are lacking. To be able to attend these schools constitutes a fair opportunity for educational advancement.

The government has generally taken the attitude that education up to grade four—in some provinces grade five—is free and should be supplied wherever the community wants it badly enough to keep up the enrollment and attendance of a school. The government has not been able to supply all the primary schools needed, but nevertheless recognizes the right of the child to a primary-school education. Education beyond grade four or five is a luxury for the few who are situated advantageously enough to have access to it, and have the money to pay for at least a substantial part of the cost. There has been an arrangement to remit fees for a few poor boys and there have been a few scholarships available for those successful in competitive examinations, but this has never helped more than 10 per cent of the enrollment of a school, and this help does not greatly aid non-resident pupils. The government lacks sufficient funds to expand the number of middle and high schools on the present basis, since only one in seven villages has even a primary school.

What does it cost to attend middle school? The fees are fifty cents per month and must be collected from 90 per cent of the pupils. School books and supplies amount to another fifty cents per month. This seems little enough to an American, and is not prohibitive to Indians with comfortable incomes, but it is a considerable sum to the peasant. He earns only two or three dollars per month for the support of the entire family. He cannot put it all into one child. If the child does not live within walking distance of the school, he must either board with relatives or friends or enter the school boarding home. As modestly as the boarding homes are run, the standard of living in town is so much higher than in the country that the cost comes to about three times that in the farmer's own home. Thus the total expense of sending a boy or girl to middle school may actually be equal to or even in excess of the family income.

In high school the cost is more than double what it is in the middle school. Sending a boy through high school in India is as serious a problem as sending a boy through medical school in America.

In this situation most missions have developed a plan for subsidizing the education of Christian boys and girls. In our own Mission, if the parents earn less than thirteen dollars per month, the children are excused from payment of school fees. In other words, the Mission pays it. This subsidy is sufficient help in cases of pupils who reside near the school. In the case of non-resident pupils, additional help is needed. To meet this need we run a boarding home. The charges to Christians in these boarding homes is on a sliding scale according to the salary of the parents. If a father earns less than three dollars per month, we charge fifteen cents per month



*Immanuel Church, Bisrampur
The first mission Church in Chhattisgarh, built in 1873*

Immanuel Church as renovated in 1939





*Church at Tilda, one of
churches built by Indian
congregations.*



*Congregation of Le
Chandkuri*

which is about one-sixth of the actual cost. If the father earns five dollars, he pays thirty-five cents; if he earns six dollars, fifty cents, and so on up the scale. If he earns thirteen dollars he has to meet the cost in full. We give these facilities to practically every Christian boy or girl who continues to be successful in school.

On the high school and normal school level we have a different plan. We make loans to the most promising pupils. Of course, anyone who pays full expenses may attend, but subsidy is given only to the few who seem really deserving. The educational committee, which includes both missionaries and Indians, considers each application individually. The record of the pupil in scholastic work and social activities is noted, also his attitude and apparent leadership ability. Next the ability of the parents, brothers, sisters, or other relatives to assist financially is discussed and a figure is agreed upon as the minimum with which the student might be expected to get along. The loans are to be repaid in monthly installments when the student has finished school and gets a job. No interest is charged. Through this arrangement, at least one hundred young men and women, who would hardly have gone much beyond the coolie class, have become teachers, preachers, surveyors, nurses, clerks or officials.

The only aid we have for higher education is in the nature of scholarships for those who wish to go into the ministry or become evangelists. This is the subject of the next chapter. We ought to have facilities to aid a few exceptional graduates of high school to go on to college or medical school. An endowment to create a revolving loan would be a real boon.

We have also given loans to teachers in service who wish to take additional training. The increase

in income which results from such training is considerable and repayment constitutes no problem.

Several of our Indian congregations have given support to sons and daughters of the congregation who needed assistance beyond the routine help afforded by the Mission. In two or three cases full scholarships have been offered. This is to be encouraged. It will be a long time, however, before the Christian community will be able to take over the entire burden of assisting its youth to the extent that it should be assisted, if it is to maintain the important place in the national life that the Christian community has begun to take despite the lowly social and economic status of those who originally formed the church.

This chapter has dealt with the mechanics of putting Christian young people in a position where their abilities may be better developed. It has not dealt with the actual development of leadership. That is a more difficult subject. Schools alone—certainly classrooms alone—cannot make leaders. Every pastor, every teacher, every friend, every fellow Christian and every missionary must seek to be the kind of influence that inspires youth. They must put every opportunity possible in the way of those who can learn by doing. Even though it is easier to carry out a certain assignment themselves, they are ever on the alert to help someone or some group grow through experience. In such an atmosphere leadership is encouraged. But formal schooling is also necessary and is the least we can do. We trust we are doing as well in the more subtle art of encouraging leadership and character development as in the easier formal part of the program.

CHAPTER VIII

TRAINING FOR THE MINISTRY

For the upbuilding of his Church in India God needs men of the very best and highest type, men who know that they are divinely called, men who, by reason of a well-grounded personal faith, are able to strengthen the foundations of the household of faith in such a way that it may extend its influence near and far.

Men such as these have been found in the past, in our mission experience, and we have been able to entrust to them the fruit of the labors of the pioneers of the Mission. We are confident that, come what may in these troublous times, or during what may well be the tumultuous days of a free and independent India, the men who now serve as pastors will justify our confidence in them.

Theirs is not an easy task. Their regular duties are not unlike the duties of a pastor in the United States. At times it would seem to the casual observer that the Indian pastor's work is quite simple, because some pastors have their congregations right at their back doors. This is true in situations where the church is localized in a village, but very often a pastor's congregation is scattered in several, sometimes in numerous villages, and pastoral work entails in such cases work like that of the old-time circuit rider. This type of pastoral work is the rule in mass movement areas. The Indian pastor's chief concern is to guard his congregation from the encroachments of those forces at work in a land which

is predominantly non-Christian. These forces are subtle and often unobtrusive and if not checked will threaten the spiritual life of the congregation. This warfare is constant, and Christianity will survive in India only in so far as the pastor remains spiritually alert and true to the vision of the Kingdom of God.

Not only must the pastor in India be on his guard against those influences which spring from Hinduism and which are always at hand, but he must also make the Christian Church so attractive to its members that they find in the church what Hinduism seemingly gives to its devotees through its pageantry and the pseudo-reality found in idol-worship. The people of his congregation are not highly educated. Primitive worship fits in with their primitive life, and therefore the pastor's job calls for the use of unlimited imagination so that the message of Christ may become to the member of the Church sitting on the floor on a Sunday morning such a gripping reality that this message of the new life crowds out all other thoughts and makes him appreciate that he is a new creature in Christ Jesus. Missionaries have made notable efforts to give to Christian worship in India a form and flavor that will appeal to the worshipper. But this can best be done acceptably by the Indians themselves. It is not to be understood that approximations to Hindu worship are being suggested; on the contrary the challenge is something that will be at the same time completely Christian and completely Indian. Western forms of worship are highly acceptable where the church is still tied up closely with the Mission, but in areas such as our Oriya field where group movements are developing, Christianity adapts itself to Indian conditions both through the use of Indian architecture and through forms of worship which fit the needs of the Indian soul.

These two aspects of the pastor's task may help the reader to understand the Mission's hope as it deals with the matter of church leadership. That the missionary himself is unsuited for these more advanced problems of the Church as it continues to grow is self-evident. He must of necessity attack any problem from the point of view of his Western experience and training. He has traveled a long way on the road to the understanding of the Indian psychology and customs of the people, and he will always be thoughtfully sympathetic, but it is the Indian pastor who must of necessity, by reason of his experience and his culture, nurture the sons and daughters of the Church and lead them into a fuller experience of God's purpose for them.

Time was when the only pastors available for the churches were the missionaries. The sound spiritual teaching given through their ministry to the young churches has borne its fruit in the young men who have gone into the ministry and who are now in charge of these churches. The missionary rejoices in this transition because he knows that at best as pastor he labored under difficulties of language, mannerisms, and particularly of economic inequality. His week-day work, often entailing the handling of considerable sums of money, set him apart from the people and not infrequently made him the object of supplication by the poor. Now the day has come when he may play a new role. He gladly leaves the preaching in the hands of the Indian pastor, but he now exerts his best energies to help the young pastor to be the best possible pastor. His home is always open to him. His library is at his disposal. American theological literature, which the pastor cannot buy, is there for him to read. His matured experience is ready to be shared. He is the Indian pastor's best friend.

There is not a superabundance of ministerial material available for the Church. The number of young men who apply for the scholarships for study leading to the ministry is not large. One does not have to search long for the reasons. Education has not advanced in India to such an extent that high school education is considered the normal education for everyone. As has been pointed out in a previous chapter, although the literacy level of India is 12 per cent and the Christian literacy level approximately 38 per cent, most so-called "literate" have only a fourth grade education, a few go on to the eighth grade, and only a very few go on to high school. It is rare for a person to go on to college. In one section of the graduating class of 1942 at our Mission High School numbering about forty students, only three were Christian; all the rest were non-Christians. Although mission scholarships are available for promising Christians, all too many have to stay at home to help support the family. High school education in India is still a luxury.

But let us look at someone who has gone on to high school. What are the chances of his going into the ministry? Being so much a child of the Church with so much of his life centered in the Church, the chances are that the thought of some day becoming a pastor has often occurred to him. And now especially in the privileged position of one in high school about to choose a career permitted to only a few, the possibility of choosing the ministry must be quite real. However, there are other considerations. He is in high school only because of sacrifices made at home. He hopes that when his education is completed he may be able to help to educate his brothers and sisters. A remunerative position after graduation would make this possible.

There is as yet no considerable tradition with re-

gard to the ministry in India. It would be interesting to know how many pastors serving in America today are the sons of ministers. Most of the missionaries of our India Mission have come from the parsonage. Nor is the Christian young man emerging from the young church able to see the Church as *the* great factor in the life of the world without which the future spells ruin. That these reasons might have weight is borne out by the fact that all but six of the pastors—the total is fifteen—now serving in our field have come from other parts of India where the Church is older than in Chhattisgarh and where something of a tradition has developed. Several have come from Ranchi where the Christian Church is large and much older than our Church in Chhattisgarh.

Those, therefore, who have elected to dedicate themselves to the service of Christ's Church, though they be few in number, are usually able men of strong character, who have something of a vision, and feel that life thus invested will be rewarding in satisfactions that secular professions cannot give.

The prospective minister is given a theological education which will fit him for his pastoral duties. At this stage in the growth of the Church we are finding that high school followed by a four-year course in theological training at the Methodist Leonard Theological College, at Jubbulpore, adequately fits our men for the work of the Church. The College has a good staff of professors, and the course of study is well adapted to prepare men for pastoral and pulpit duties. Our Mission is represented on the Board of Control and has a voice in the policies of the institution. While at seminary the student receives scholarship aid which is refundable to the Mission should he leave to serve in a field other than our own before a stated number of years.

If he continues to serve after this period is concluded he is not obligated to pay back the aid received.

Upon graduation from theological college he applies for a charge to the Central Committee of the Chhattisgarh and Orissa Church Council. He is then licensed by the Ministerium of the Church Council and given a charge. Should the Mission desire his services for evangelistic work in some section of the field, it may make application to the Central Committee. The Central Committee will pay his salary, and in turn the Mission will reimburse the Central Committee. Thus he is made to feel that he is serving his Church under the direction of the Mission. Exceptions to this rule apply in the case of those who have been hired for specialized tasks in the Mission program.

According to the practice of the United Church of Northern India, a pastor on graduation from the seminary is licensed for three years during which period of time he is in a sense on probation. If at the end of this period his work, character and devotion are considered commendable by the Ministerium, he is given a written and oral examination and ordained. It is considered wise at this stage in the development of the Church to be quite sure that the licentiate is qualified to be the shepherd of his flock. These are the days when tradition is being made in the Indian church and we seek to help in every way to build the Church on secure foundations.

This resume of the training of the minister should also include a word about certain of the pastors who have few of the academic qualifications described in these paragraphs. In order to describe them, it will first be necessary to say a word about those men in the employ of the Mission whom in Hindi we call "pracharak" or "munshi." The Mission has in its service not fewer than one hundred such evangelists

who work under the direction of the missionary. Their task is primarily preaching and teaching the Gospel to non-Christians. They usually live with their families in outlying villages in houses rented by the Mission. Usually two evangelists work together and are stationed in the same village.

In a number of instances evangelists serve as pastors of small congregations. These congregations rarely number more than fifty members. Many of them are even smaller. Only the most able of the evangelists are chosen to work in such situations. The existence of these small congregations in the villages of Chhattisgarh is precarious, and sometimes the spiritual tone of the membership is extremely low. Their dealings are constantly with non-Christians and they are often tempted to hide their light under a bushel. The missionary comes frequently to visit and to encourage the worker.

Out of such situations where there are small congregations fine evangelists often develop and become likely material for larger congregations. When such men are found they are encouraged and given greater responsibility. Today our churches in Tilda and Baitalpur are served by men who advanced to the pastorate in this way. Sometimes the more highly qualified man finds it hard to live sufficiently close to the people to make his witness effective.

The evangelists' training consists of an eighth grade education and three years of study in our Bible school in Raipur. The course of study is designed to acquaint the student with the Bible, the history and growth of the church, non-Christian religions, apologetics, methods of approach, psychology, and religious education. Practical work is done in the local church, in nearby villages, and in the bazaars of Raipur. Before graduation an evangelist must spend a year in an outstation where he

engages in regular work. He is thus tested as to aptitudes for the work. Upon passing this test, he completes his course of study, is graduated, and takes up his work in an outstation. He is brought in from time to time for refresher courses, and on these occasions has an opportunity to mingle with his fellow workers and gain inspiration from this fellowship.

The question may be asked, "What salaries are paid to the average pastor and to the evangelist?" According to the salary scales in force at the present time, a graduate of Leonard Theological College begins work at Rs. 40 or thirteen dollars per month, and the evangelist at Rs. 15 or five dollars per month. The pastor's salary is raised at stated periods until it reaches the maximum of twenty dollars a month. The evangelist's salary increases as he shows development. If he exhibits exceptional ability and consecration he may earn as much as ten dollars per month. The average evangelist's salary is seven dollars per month. Some who have higher educational qualifications receive a proportionately higher salary.

Although the salary of a pastor seems pitifully low, which it is, there seems no solution to this problem so long as the church remains economically incapable of giving more than it does at present. As has been described in the chapter on the poverty of India, the earnings of the average farmer or city worker are so meagre that the amount he is able to give to the Church is of necessity insufficient to pay the pastor a better salary.

Although several of our churches are called self-supporting, it must be said that without the contributions which the missionaries make to the central fund of the Church Council, thus making loans to these churches possible, these could not pay their

pastors their full salaries. It is encouraging, however, to note the valiant efforts being made in our larger churches to become self-supporting. The task is an up-hill one, and only as the total economic situation in India improves will it be possible for the churches to pay more adequate salaries to their pastors.

In the Oriya section of our field the development of the pastorate is still in its early stages. The nature of the growth of the church is different from that of the Church in Chhattisgarh. In Chhattisgarh the growth during the past thirty years has been principally a growth by natural increase. The Church is stabilized. In the Oriya field, on the other hand, the Church suddenly came into life and spread infectiously throughout that area. Congregations sprang up all over the territory, and the growth of the Church is less by natural increase than it is by conversion. Evangelists and village laymen are looking after the spiritual care of the people of the Mission. The need for pastors of higher educational qualifications at this stage is not yet so real. However, the time for this is not far distant, and steps have already been taken to train specially qualified men along lines similar to those now being followed in Chhattisgarh. Since the language of the Oriya field is not Hindi, our Mission has adopted the policy of sending such candidates to a theological school where the medium of instruction is the Oriya language. Evangelists for this field are trained in our own Bible School in Charpali under the leadership of Reverend Y. Prakash. Salaries in this field are even lower than those in Chhattisgarh because of even more stringent economic conditions.

Will the leadership of the Church with the training herein described be adequate for a time of crisis? Will these men into whose hands the destiny of the

Church will fall carry on by themselves should circumstances dictate that the Mission and the missionaries leave India? The answer to this can be found in the proceedings of the Missionary Conference of the spring of 1942 when India faced invasion by the Japanese. The India Mission expressed its faith in this Indian leadership by organizing an Emergency Committee consisting of pastors and laymen, who meet with the Executive Committee of the Mission, to which is entrusted not only the welfare of the Church but also a considerable portion of our mission work. The Conference thus declared its complete confidence in these Indian co-workers, feeling that no matter what might happen these men would lead the Church on.

CHAPTER IX

PRESSING FOR A VERDICT

Our homiletics professor used to tell us that every sermon preached should press for a verdict. He said that the purpose of preaching should be to cause him who receives the message to come to some decision regarding that which he has heard. Our message should get "over the footlights" to the audience. If it did not, there was not much purpose in preaching.

This was good advice for American theological students because audiences in America are willing to be convinced and to hand down a verdict if the man in the pulpit presents his message logically and effectively. And this is good advice for many of our Indian workers and pastors, but the difference is that in India the difficulty lies not so much with the preacher or with his message, as with the audience. The preacher may be urgent, eloquent, logical, and have all the virtues which go to make up a good preacher, and the sermon may likewise be perfect, but the audience does not react as one would expect.

We may say the reason is because the people are too illiterate and too backward to understand the able logic of the preacher or the high spiritual note of the message. But it is just as difficult to persuade the educated and discerning. Or, it may be said that the people are indifferent to listening to a presentation of a religion which is generally supposed to have come from the West. When one realizes that India has a religious tradition that antedates Christianity, that all acts of life are bound up with re-

ligion, that there is always a readiness to talk about religion, these reasons cannot be considered valid. The real reason is simply this: the Indian religious background is so saturated with Hinduism that people find it hard to think in terms of decision. As has been pointed out in the chapter on Hinduism, one can believe anything, or everything, as long as he keeps his caste rules. In other words, we come to the people with a message that by its very nature challenges to a decision but for which the mentality of the people is not geared. Christianity demands choice of the narrow path and exclusion of all that which is incompatible with a strict moral and spiritual standard. Hinduism accepts all teachings as being more or less of equal value. The pressing for a decision, which is implicit in Jesus' words to Philip, "No man cometh unto the Father but by me," is a type of presentation in religious matters that does not get home to the heart of the listener, and is antagonistic to his conception that it makes no difference what you believe or do, just so you do something. It is only after a good deal of ground work has been done that our intention is understood.

Faced with a situation seemingly hopeless, what does the missionary do to overcome the difficulty? His approach varies somewhat with the situation. The program and method of approach to the non-Christian villager is different from the approach to the non-Christian city dweller. Furthermore, in the village as well as in the city there are high caste and low, and the approach varies accordingly. It must also be noted that in the Oriya field the response to the message is more cordial. The movement there is characterized by group conversions. Many join the Church not because they are convinced of the adequacy of Christianity for their lives, but simply because they wish to move along with their group.

Let us, therefore, first answer the question: How is the gospel presented to the low or outcaste villager? Since the great majority of Hindus are of low and outcaste groups, or at least do not belong to the twice-born upper castes, it can readily be seen that these present a larger field for evangelism. During the hot and rainy seasons of the year the evangelist works in the village where he is stationed and in nearby villages. His mission is one of friendship, teaching, preaching and selling of Christian literature. He comes to the main station once a month at which time he reports to the missionary regarding his problems and successes, and the missionary spends the day with him and his fellow evangelists teaching them and seeking to inspire them with new enthusiasm for their tasks. The missionary visits the station from time to time throughout the year.

Throughout the winter season the missionary takes his evangelists on tour. For a period of about three months he camps out with them. This is a period of intensive evangelism. An even greater effort is made at this time to press the non-Christians for a decision. In recent years various cooperating Missions have worked out jointly new methods of work based on a careful sociological and psychological approach. Experience over the years has taught that large crowds, though welcome and helpful in boosting the missionary's and worker's morale, rarely have tangible results. It is one thing to reach thousands with the message, but it is quite another thing to have the assurance after the touring season is finished, that a definite number of people have not only been reached but have understood why we came to them with the gospel, and that we expected from them if not an immediate decision, at least that they give the matter some thought.

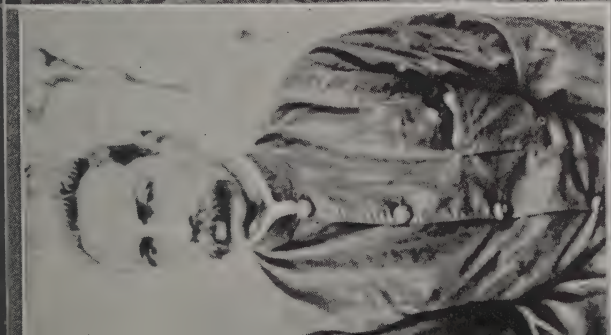
Therefore, the note sounded in district work in

Chhattisgarh in the last few years has been *concentrate* and *teach* instead of spread and preach. Instead of trying to reach one hundred villages superficially, our missionaries have sought to reach twenty-five villages intensively; instead of preaching once or twice to thousands, they have preferred to *teach* hundreds again and again. Emphasis on teaching must not be understood as meaning that no preaching is done. Much of it is done along with the teaching. It is often difficult for the worker to sit down quietly with one or two people and teach them, when if he stood up and preached he would have a larger audience.

Let us describe a day in camp where a program with this emphasis is carried out. Imagine a camp lay-out consisting of six tents.* Two tents are used by fifteen evangelists, a third by eight seminary students, a fourth, some distance away, by the Biblewomen. The two remaining tents, located between the men's tents and the tent of the Biblewomen, are used by the missionaries. The mango trees of the grove in which we are camping provide a dense shade during the hot noon hour.

The day begins with a short worship service about eight o'clock. After that "teams" which have been organized go off to the villages to which they have been assigned. Some of the men have bicycles. These are grouped together. Men without bicycles form other teams. Usually a team consists of four members. The men with bicycles take the village farthest

* Note:—The camp herewith described is more elaborate than most camps because of the presence of seminary students and more Biblewomen than are found in most stations. Some missionaries prefer smaller camps, feeling that a large camp is unwieldy. The camp described is typical of the camps conducted by the writer of this chapter in the Raipur area.



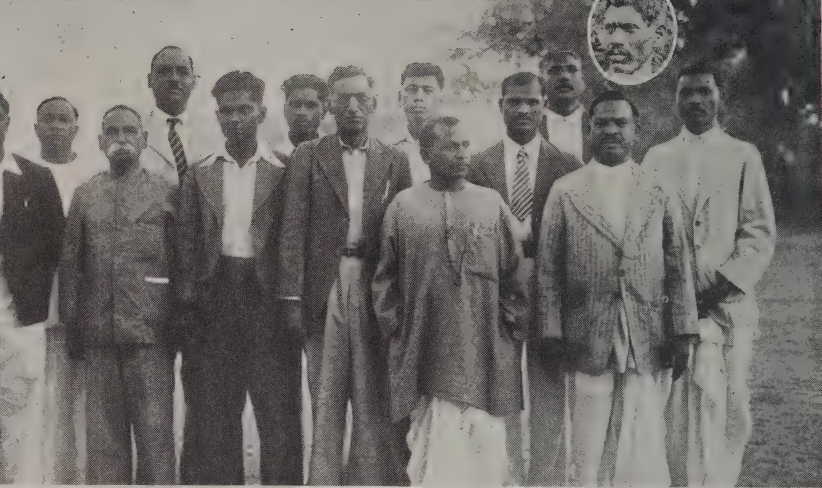
Rev. P. Gottlieb



*Rev. Simon Bajpai (center)
The First Indian Pastors were Ordained in 1920*



Rev. Y. Prakash



Pastors Serving the Church in India in 1943

Left to Right: Obed Wany, N. Munznie, P. Gottlieb, Gurbachan Singh, Immanuel Singh, T. Tirkey, Y. Prakash, H. Kenswar, J. Purti, M. Wang, N. N. Shah, A. Habil, J. Hemron.

Insert: M. M. Paul.

Institute for Evangelists



away, the walkers those nearer the camp. Thus in this present camp six evangelists' teams are organized and one Biblewomen's team. This latter team works intensively with the women of the village in which we are camping or in a nearby village.

The same lesson is taught this morning in all seven places. For instance, today the lesson may be the parable of the lost sheep. The emphasis in the application is that man because of sin has wandered away from God and is lost, but God, like a good shepherd, is seeking for his lost child. Thus, through the teaching of this parable, a picture is presented of a loving God seeking and saving his lost sons and daughters. This teaching suggests to the hearers a new conception of "Bhagwan," the Hindu name for the Superior Being, for Hinduism teaches that incarnations have come to earth to destroy sinners—not to save them.

Little groups sitting in their courtyards, or in the public square, or wherever they are found, are taught the lesson of the day and are asked to tell it back to the teacher. Along with the lesson a song is taught. Since Indians love music, singing is usually listened to with keen interest, and the groups readily learn to sing this little song which is usually the Chhattisgarhi rendition of John 3: 16. Animated discussions often accompany such hours of teaching, and through the exchange of ideas friendships are formed, names of individuals are learned, the Christ is exalted, and men and women are drawn to Him.

After the story and the song for the day have been taught, attractive Christian literature is offered for sale. Some of our missionaries have made a worthy contribution to evangelism by preparing a simplified gospel record printed in large bold type and using a restricted vocabulary so that the villager whose education is very elementary can easily read it. Numer-

ous illustrations make these books attractive to those who see them. The books are sold at a nominal price so that the average poor villager can afford them.

The afternoon in camp is usually spent in study, reports, and preparation for the evening and next day's program. The night brings great evangelistic opportunities. The day's toil is ended and the whole village now becomes available. This is the time when special attention is paid to the village near which the camp is set up. Tonight we start off by singing a number of Indian Christian bhajans (hymns set to Indian tunes). Following this, two of the men teach the lesson and song of the day. Then a Bible verse is taught and its message explained. Following this comes the main feature of the evening's program—the stereopticon lecture on the life of Christ. (Some Missions have the movie film "The King of Kings" to show at this time.) Along with the slides and their explanation appropriate music is sung by the camp chorus. Such a program brings out most of the village people and great appreciation is shown.

Usually a camp of this kind lasts for fifteen days. The daily lessons are so arranged as to give those who are taught a comprehensive course in the essentials of the gospel. It is intended that the whole area in which the work is being done become saturated and permeated with Christian song and story. The day-after-day emphasis finally awakens the slow-moving, slow-thinking villager to the fact that here is something that needs his attention and calls for decision.

In a touring season of three months, about six such camps can be conducted. Although so far such a program conducted in our field has not resulted in a more pronounced response than other methods, there have been excellent responses in other fields. Our prayer is that God may bless our witness as we seek

to present it in the very best way that we know how, so that verdicts may be won for him. Decisions may not even come in our time, but is there not some reward to the laborer as he sits at the door of his tent at eventide looking across the rice fields toward the setting sun and sees against its golden splendor the silhouette of a boy who is singing the plaintive melody of God's great love in Christ Jesus as he drives his cows and goats home from pasture?

In the Oriya section of our mission field, literature is sold in larger quantities. The literacy level is higher and most of the people can read a little. Poetic renditions of the life of Christ are popular. The Oriya's great love of music makes this medium of evangelism a most effective one. Since the movement is spreading through families and by caste, pressing for a decision is different here than it is in a field where there is little movement. The missionary and worker must needs spend much time talking with those who have already become Christian, helping them to win their relatives and caste brethren.

In village work among the higher castes, whether in the Oriya country or in Chhattisgarh, the best results are achieved by showing genuine friendship and by leaving Christian literature to be read. The approach must be in all humility and with a heartfelt love and desire to win the person to Christ.

To be thoroughly acquainted with Hinduism in its classical, traditional and practiced forms is a prerequisite for such work. At the same time one must be well acquainted with his Bible. In the discussion which usually takes place one must be extremely patient, and not unmindful of the fact that the Holy Spirit illumines and guides. If it looks like the argument may be won but the friend lost, it is always better to drop the disputatious mood and keep the friend. However, one often finds in village situa-

tions that the Brahmins and other high caste people are also interested in the daily program presented by the evangelists, and they, too, usually show great interest in the pictures which are shown at night. Usually a little deference shown them as to where the pictures will be shown helps the situation and guarantees their presence.

The city work calls for a different method of approach to the people. The city folks are usually better educated than the people in the villages. Many city dwellers are merchants who have come from various parts of India. Since it is difficult to go to them directly to talk about religion, we have developed another approach which is meeting with success. On the main street of the city of Raipur we have opened a reading room and book shop. Good newspapers and current literature in the spoken languages of India can be read free of charge. Religious literature may also be had from the library shelves. Copies of the Bible are placed on the tables. Christian mottoes hang on the walls. Two bulletin boards on the front of the shop give the passerby a brief message for the day. Christian literature may be purchased at moderate prices.

Perhaps the most effective aspect of this reading room program is the evening five-minute lecture. Each night at six o'clock one of the local pastors or missionaries gives a short talk on religion presenting the Christian viewpoint. These lectures are listened to with respect and are sometimes applauded.

Thousands of people daily pass this reading room. At night the bazaar is crowded. Many people find their way to our reading room or to our social center and hostel which are down the street a little way. At the hostel young men may congregate for games and social fellowship, have talks with the city evangelist, and if the accommodations permit, rent a

room for residence. As soon as the war is over, the Gass Memorial Center* will be erected on this site. This center will have ample facilities for a large reading room, a lecture hall, a library, a book shop, social work and a hostel. This will give us a place to meet the educated non-Christian and bring him into touch with our city program of evangelism and at the same time render a service to many a young man in the city of Raipur.

Preaching is carried on in the crowded bazaars. Literature is sold in quantities. Discussions are held with shop-keepers. Often the workers are heckled by the Arya Samajists. The Arya Samaj is a reform group of Hindus who believe the only religion for India is that based upon the ancient Vedas, and that all other religions should be cast out of India. But a real effort is made to win the friendship of such and to persuade them to read the Gospels and to judge for themselves the comparative merits of Christianity and their religious beliefs.

A very important phase of evangelism is the bringing of the message of salvation to India's womanhood. The women in the villages live a much freer life than do the women in the cities, and therefore are often reached through the work of the evangelists. They sometimes mingle with the crowds that listen to the presentation of the gospel as herein described, but usually from a distance. So it is practically impossible for the men evangelists to evangelize Indian women. That is why we have to have special women workers as described in a former chapter, to work not only among village women, but also in a very specialized way among the city women

* This center is to be a memorial to the late Rev. Jacob Gass, D.D. who completed forty-seven years of service in India and whose name is a household word in Raipur. He died in 1940.

who are often subjected to the evils of seclusion, known in the East as "purdah."

The percentage of Mohammedans in Raipur City is greater than in the villages. Very few are found in the villages of our section in India, but in Raipur there is a community of approximately eight thousand. The need to win Moslems to Christ is often unappreciated, when Hindus are so numerous. Furthermore, it is often felt that Islam is a better religion than Hinduism, so why not go to the neediest. A chapter could be written on the challenge of Islam to Christian missions, and a good case could be made for the thesis that Islam is Christianity's greatest challenge. But that is beyond the province of this chapter. May it suffice to say that Moslems are considered worthy objects of our missionary effort.

The New Testament in Urdu is sold to Moslem merchants, and discussions are held. These discussions are extremely difficult. The worker cannot be too well prepared for these tilts. To be properly equipped for work among Moslems one should know Arabic so that he can readily quote from the Koran. To address a Moslem in Hindi is sometimes considered an offense, therefore a second requirement is that the worker know Urdu. The approach which is used for Hindus can hardly be used for Moslems. The more highly trained the worker, the better he is prepared for an adequate presentation of Christianity to a Moslem.

Outstanding apologists for Christianity are found in North India, and these are frequently invited to give series of lectures on Christianity in our large lecture hall near the main street. Moslems are cordially invited to attend. When the Moslems learn that the speaker is a convert from Islam, their interest is aroused and a goodly number usually at-

tend these lectures. Two men who have spoken in Raipur on such programs are Professors Abdul Haq of Saharanpur Theological Seminary and Sultan Muhammed Paul, Professor of Arabic of Forman Christian College in Lahore, who is a relative of ex-king Amanulla of Afghanistan.

The Moslem understands much better than the Hindu that missionaries expect decisions for Christ when they preach. His is a missionary religion, too, and although he will participate in spirited debate, he respects the missionary who has left his homeland to plant Christianity in India. Islam in India is to some extent tempered by Hinduism and there is not the same vigor noticeable in the Indian Moslem as is found in the Arab of Arabia to whom the unity of God is a consuming passion. Nevertheless, the difference between the Hindu and the Moslem in religious matters is quickly apparent, and one realizes he has come to grips with a most worthy opponent. One longs for the day when converts from Islam will come into the church and bring with them some of their passion for God, and thus be to the church, as Dr. Samuel M. Zwemer once remarked, "what steel is to concrete." Their heritage of monotheism will make a contribution that converts who have a heritage of Hindu polytheism find it difficult to make.

All patients at our four hospitals hear the gospel message through the evangelist, pastor, or missionary. Names of patients who have been treated and discharged are given to the missionaries of the various stations so that they can make a follow-up call. The churches in these hospital centers are witnessing agents of Christianity to those who come for treatment. In our schools also the message of Christianity is heard, and thus an opportunity is given to the pupil or student or teacher to hear about Christ and his salvation. Bible courses are taught in all of

our schools whether primary, middle or high. All the agencies of the missionary program witness to the love of God in Christ Jesus.

As the Church grows stronger and as more of the evangelistic program is delegated to it, the lines the work has taken in the past may change, but it is hoped that the witness of the Christian layman and Christian laywoman will result in more fruit than when Missions directed the work. In India, where for millenniums people have thought in terms of the priestly caste which has lived by the exploitation of the lower castes, it is to be expected that there will be some who carry this concept over into the Christian church and think of the clergy as the priestly caste. How necessary it is, therefore, that the burden of witnessing be more and more placed upon the shoulders of the members of the Indian church so that the gospel may live before the non-Christians in the lives of Christian laymen and laywomen. When these truly witness to their relatives who have not as yet become Christians, Christianity is going to spread much faster. Wherever Christianity is spreading, it is through the witness of our laymen. Witness the expansion in group-movement areas.

Over against the millions in India who as yet do not know Christ, stands the Christian Church, its spire reaching heavenward, pointing the way upward to India's millions of spiritually hungry souls. So long as within her walls there are truly Christian people who are willing to witness, and so long as in her pulpit there stands a consecrated pastor conscious of his high calling, we may be sure that the Church itself will be a witness to him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

CHAPTER X

INDIAN CULTURE IN THE SERVICE OF THE CHURCH

For at least twenty-five years, a group of well-known and highly respected Indian laymen have been meeting once a year to discuss problems connected with the progress of Christianity in India. When the great meeting of the many agencies of Christendom met at Tambaram, in South India, in 1938, these gentlemen presented a volume of essays entitled *Rethinking Christianity in India* for the consideration of the delegates to this great conference. The thesis which they presented was that Western Christianity continues to foist itself upon India in forms which are so contrary to the heritage and culture of India as to make them obnoxious and unacceptable to Indian Christians. This group questioned even the authority of that body called the Church. (They were not referring to the Roman Catholic Church.)

A. J. Appasamy, in a book published in 1942, entitled, *The Gospel and India's Heritage*, carefully examines the thesis of his Indian brethren, and although acquiescing in much of what they say, criticizes their stand against the Church as the body of Christ and points out in considerable detail the danger of considering Hindu culture as equivalent to Indian culture. He is not averse to the use of that in Indian culture which enhances Indian Christianity whether or not it is derived from a non-Christian religion.

Appasamy's book is rich in content for anyone who wants to understand how an Indian Christian interprets Christ against the background of his culture. It is true that some Missions still cling to a narrow denominational conception of the church and force upon the growing Church the patterns of the Church of the West. But Christian statesmanship expressed at Tambaram went on record in the following words:

"We have seen that the use by every worshipping group of its native heritage of speech and posture, of verse and music, of craftsmanship and architecture, not only helps to make Christ's church the true home of men, but should be the offering of each nation's gift to the Crucified and Risen Lord. At the same time we have realized that many of the ancient treasures of Christian Worship, as well as some that are modern, are a part of the heritage of the whole Christian family and may become at home in any land. In this connection we have noted that poems, prayers and meditations from the non-Christian past have sometimes found and may yet find their place in the devotional treasures of the Christian."*

Most missionaries are deeply interested in making Christianity at home in India. Evidence to support this is found in the effort Missions make to make their new buildings as Indian in structure as possible, in the holding of ashrams,** such as those held by E. Stanley Jones in North India and Mason Olcott in South India, and in the encouragement given to Indian musicians, poets, writers, and dramatists. Missionaries often overstep the mark in creating for the Indian what they as Westerners consider Indian. Westerners cannot interpret the East to its own people! Nevertheless, such efforts do indicate the

* The World Mission of the Church, pp. 55-56.

** An ashram is a kind of retreat of kindred minds for spiritual refreshment and discussion. An effort is made to break down social barriers and to live a common life.

interest of the missionary in the use of Indian culture in the service of the church.

To what extent is our Mission fulfilling the hopes which the Tambaram report expressed in the following words?—

*"Indian Christians should . . . be rooted in the soil of their own country. Therefore we strongly affirm that the Gospel should be expressed and interpreted in indigenous forms, and that in methods of worship, institutions, literature, architecture, etc. the spiritual heritage of the nation and country should be taken into use . . . The endeavor to give Christ His rightful place in the heart of the people who have not previously known Him so that He will neither be a foreigner, nor be distorted by pre-Christian patterns of thought, is a great and exacting spiritual task in the fulfilling of which a young church can bring a rich contribution of her own to the Church Universal."**

In our evangelistic program every encouragement is given to workers like the lyrical evangelist, Blind Simon, a native son of Chhattisgarh, who has distinguished himself by the use of his special musical gifts. His presentation of the Gospel message by means of the "kirtan" is undoubtedly our most effective method of evangelism. A "kirtan" is a poetic rendition of a sermon sung to the accompaniment of a one-string gourd instrument held in one hand and a pair of rhythm-producing sticks held in the other. A "kirtan" never fails to draw a large crowd and the crowd never seems to tire of listening, though the rendition last three hours. Blind Simon is a master of this art and has for many years captivated large audiences with his lyrical presentations. Most of the material he uses is of his own composition in local idiom.

The playing of Indian instruments by evangelists is strongly urged. The first institute of Indian music for Christian evangelists of Mid-India was held in

* The World Mission of the Church, p. 21.

Bisrampur in 1940 under the direction of a capable Indian musician by the name of Rev. R. Mandrelle. This institute sought to familiarize the evangelists with the Indian classical tradition in music since this is the basis for further development of the local forms of music. During the institute every evangelist was required to learn to play at least one new instrument no matter how simple. The institute gave a great impetus to lyrical evangelism.

Indians enjoy most singing their beloved "bhajans," or "gazals." These Indian hymns have been composed by Indian Christians and set to tunes which are part of the Indian heritage. Some of the tunes have come from Hinduism and some from Mohammedanism, but all now have Christian meaning. The most favored book offered for sale to the villagers, Christian or non-Christian, is the collection of bhajans found in the Chhattisgarh Bhajan Book written by Blind Simon. Each year a new edition needs to be printed and the demand for them grows. Western hymns in a village setting seem altogether out of place and cannot be sung by the people with the same feeling of abandon with which the bhajans are sung. Non-Christians find them weird and utterly foreign.

In the Oriya section of our field where the people are more musically minded than those of Chhattisgarh, to substitute Western forms of music for the beloved native airs would mean a kind of spiritual suffocation. From morning till night young and old have a song upon their lips. People express their religious emotion also by rhythmical motions or by dancing to the beat of their drums. This has all been Christianized and provides us with the best illustration of the use of Indian culture in the service of the church.

One of the happy developments in Indian Chris-

tianity in recent years has taken place in the field of art. There now exists a complete set of paintings interpreting Christ in an Indian setting.* The Church is greatly indebted to the artist Thomas for such paintings as "The Crucifixion" and "Christ the Dawn." A glance at Daniel Fleming's collection of Christian art of Asia and Africa, entitled *Each with His Own Brush* shows that India is contributing its fair share of art to the rich heritage of the church universal. Lantern slides depicting the life of Christ in Indian settings are more readily available. Posters interpreting pictorially the teachings of Jesus are being used more and more in book stalls and reading rooms, in hospitals, schools and churches.

The enjoyment of dramas depicting the epics of Hinduism constitutes one of India's favorite pastimes. Troupes of players tour the villages and play to large audiences. Sometimes a play will be continued over several days during religious festivals. Drama has a peculiar charm for the Indian. It is not strange, therefore, that the drama is used by Christians to depict scenes from the Bible, and as a means of evangelism among non-Christians. The Indian does not wait for professionals to write his plays; anyone may be a playwright. Sometimes, the play is written out; more often, there is a great deal of freedom in the "lines" spoken. The dramas written are numerous and the occasions for staging them many. A person like Blind Simon has a large dramatic repertoire. Dramatists of repute may be found all over India, among them Archdeacon Subbaya, in South India, who has done a remarkable piece of work for the Christian Church. Another South Indian has written a play depicting Christ's passion,

* cf. Davis, M. P. *India's Search for God* for example of several paintings by Indians. Eden Publishing House, St. Louis, Missouri. Price 25c.

which has been used with notable results in winning people for Christ.

Traveling in various parts of India one sees many types of architecture. This is noticeable particularly also in the various kinds of church architecture. The blending of Saracenic and Hindu architectures often produces a pleasing design. The possibilities for Christian Indian art are immense. Indian architecture of the future will undoubtedly show the Christian influence as well as the Hindu and Saracenic. In our own field examples of typical Indian Christian architecture may be seen in the church at Tilda* and the church at Chandrapur. The outward appearance of these churches "fits" more readily into the Indian scene than does the appearance of the older churches which are semi-Gothic. The interior is typically Indian. There are no pews; the people sit on mats on the floor. Shoes are left outside. Although the Church in Chhattisgarh still retains some westernized forms of worship, in the Oriya field there is a closer approach to the indigenous service. Indian musical instruments are much in evidence and are used to accompany the singing. The church building in its simplicity embodies something uniquely Indian, and will go a long way toward making worship an integral part of the community life. The Church will continue to develop along these lines more readily in the Oriya field than in the Chhattisgarh field.

In the development of the Church in Chhattisgarh seventy-five years ago the Mission had to take the lead, but now that the Church is in the capable hands of Indian pastors it is very likely that it will show greater originality than heretofore.

As the religious heritage of India becomes defined

* The cover of this book depicts the Tilda Church.

by leading Indian Christians such as Bishop Azariah and Dr. Appasamy in relation to the Hindu contribution, and by men such as Professors Abdul Haqq and Sultan Muhammed Paul in the north of India in relation to the Islamic contribution, and by personages from the aborigines and the low castes, and as various forms of worship, architecture, art, drama and music are so adapted as to be at the same time Indian and Christian, the Church of India will move on into an intriguingly interesting new day. At such a time we may expect that there will be overtones in the Christian life which will sound out a welcome to the non-Christians about them and will be the means of winning them to their Lord and Saviour, Jesus Christ.

CHAPTER XI

THE BEGINNING AND DEVELOPMENT OF THE CHURCH IN INDIA

The Church came to India long before it came to Germany and England. There is in India a Church body called the "Mar Thoma" Christian Church. Near Madras there is a high hill which is pointed out as the burial place of "Doubting Thomas," one of the original twelve disciples of Jesus. According to South Indian tradition, Saint Thomas came to India about the time Saint Paul was preaching in Rome, founded the Syrian Church and spent the rest of his life in India. The story can neither be proved nor disproved. It is certain, however, that the Syrian Christian Church, of which the Mar Thoma Church is a part, is a very old one dating back at least to the second century after Christ.

This church did not have the influence it might have had during the seventeen centuries or so of its existence. This must be ascribed to the fact that being isolated, as it was, it yielded to traditionalism and lost its missionary spirit. It became in effect one of India's three thousand castes—a Christian caste, almost as exclusive as the Hindu castes. During the last sixty years this church has awakened, however, and has become a force in South India. It is rapidly growing and all over the country one sees members of this ancient church in positions of trust and responsibility. But had other Christian groups not come to India, this Church would undoubtedly have remained nothing more than a peculiar caste with partly Christian traditions.

The Portuguese were the first Europeans to settle in India. They settled soon after Vasco DaGama discovered the route to India around the Cape of Good Hope. The Roman Catholic priests who came with them immediately sought to extend their church not only among the native women whom the Portuguese soldiers married, but among the entire population.

The most successful of the priests was the well-known Francis Xavier, who has become somewhat of a legendary as well as historical figure. He received very considerable support from the Portuguese colonial officials. That this was not quite so much as he desired appears from a letter which he wrote to the King of Portugal demanding that His Majesty swear a solemn oath affirming that every governor who should neglect to disseminate the knowledge of the holy Catholic faith should be punished on his return to Portugal by a long term of imprisonment and by confiscation of his goods, which should be disposed of for charitable ends. Xavier believed that if every viceroy or governor were convinced of the full seriousness of such an oath, the whole of Ceylon many kings on the Malabar Coast, and the whole of the Cape Comorin district would embrace Christianity within a year.

Among those who came soon after Francis Xavier was Robert de Nobili. He regarded the caste system as a mere social framework without religious significance. He posed as an Italian Brahmin and observed the caste rules and practices of the Brahmins while trying to persuade them to substitute Christian theological doctrines for the Hindu. His experiment was not successful and he sowed a seed which reaped a whirlwind, for the Roman Catholic Church as well as a part of the later Protestant Churches have had to struggle with the idea of caste observances and

caste exclusiveness which continues within the Christian community in South India. This wrecks the Church wherever it survives, for the whole conception behind the caste system is diametrically opposed to the idea of Christian brotherhood which is the heart of the Christian gospel.

After the first century of its activity in India, about a quarter million adherents belonged to the Roman Catholic Church including part of the Syrian Church, which had joined with it. The increase continued the next century, but during the eighteenth century this church lost nearly half of its membership. A large part of the Syrian Church had been antagonized. In the nineteenth century both the Roman Catholic and Protestant Churches grew mightily.

The first Protestant missionaries did not enjoy the protection and the support which the Portuguese priests enjoyed. They faced the most bitter opposition from their fellow-countrymen. The interests which had pushed into the country were commercial with few religious or moral scruples. The first Protestant missionaries to arrive in India, Ziegenbalg and Plutschau, came to a Danish colony (Tranquebar) with letters of approval from the King of Denmark. Not only was the King's letter disregarded, but his messengers were hindered, humiliated, and even imprisoned. Later on the unfriendly governor was replaced with a friendly one, but it was still very difficult for Protestant missions to become established. Most of the missionaries who arrived under Danish auspices during the eighteenth century worked in South India in territories under control of the East India Company. The best known among these was Schwartz. After a century of pioneer work, the Protestant Church numbered about twenty-two thousand adherents.

The East India Company was tolerant for a while, but later became hostile. When the Englishman William Carey arrived, in 1793, he settled in a Danish settlement near Calcutta rather than in an unfriendly English one. His work was very much restricted. Carey, however, became an expert in the Bengali and Sanscrit languages. When the English governor-general founded a college for the training of civil servants, Carey was the only European qualified to head the Department of Indian languages. In this position he exerted an influence which helped tremendously to change the attitude of the English authorities. His faithful team-mates were Marshman and Ward. These three men are commonly referred to as the Serampore Trio, so inseparable were they and so necessary to each other's success. They lived in Serampore.

When Carey first came to India, he was considered "uneducated" because he had cobbled shoes, while more fortunately placed young men attended school. But he soon showed a versatility, knowledge, and understanding which seldom has been equaled. He himself took a leading part in the translation of the Bible in whole or in part into forty different languages or dialects. It was he who gave the Bible to India. He compiled dictionaries and lexicons and introduced the West to several of the gems of Indian literature. The Serampore Trio also imported into India the first steam engine and the first vernacular printing press. They started the first vernacular newspaper and the first school for girls also the first primary school to which the entire male community was eligible. They introduced dozens of new fruits, vegetables, and flowers, and established the first botanical gardens. They collected insects for European universities and opened the first College of Arts that was not just a training school for clerks

for the East India Company. No history of India is complete without the mention of Carey and his colleagues.

The story of Carey's varied activities is interesting, not only because it reveals a man of foresight and of unusual talents, but because it reveals that he correctly envisioned the many types of activity in which a well-rounded mission should engage. Few missions have endeavored to carry out every branch of his activities, but in the main, missions have continued the Carey tradition and in so doing, have made a contribution to the most urgently needed activities in the country, particularly at the time when these were in their pioneering and most critical stage.

The first American missionaries arrived in India in 1812, and were promptly chased out again. One of these Adoniram Judson, went to Burma, where he made history.

In the year 1813, the East India Company was forced by public opinion and Parliament to cease opposing missionary activities. From this time on missionaries, chiefly English, came in larger numbers, most of them having the backing of a missionary society, which gave stability to the work. Some of the officials rendered no little help to the missionaries in their districts. Others gave no help and were personally unfriendly, but active opposition ceased. By 1830 the Church of England, the London Missionary Society,, the Scotch Presbyterian Church and the English Baptists all were established.

After 1833 mission societies from America and Germany sent representatives. Within twenty-five years leading societies of these two countries had established themselves all over India. After a temporary setback during the so-called Sepoy Rebellion expansion was accelerated on an unprecedented

scale. It was during this period of rapid expansion soon after 1857 that the mission field which is now that of the Evangelical and Reformed Church was opened (1868). In the year 1871 there were almost as many Protestants in India as there had been Roman Catholics in the year 1600, or approximately a quarter of a million.

The number of Christians in India today is estimated at eight million of whom 60 per cent are Protestant. In 1890 there were only two and a quarter million. The growth is thus a rapid one, 35 per cent every decade. The number of Hindus increased only ten per cent, which may be considered the natural increase. Mohammedans have increased 13 per cent, Roman Catholics 16 per cent and Protestants 41 per cent. The rate of increase varies considerably in different parts of the country. This is strikingly shown in the following chart which lists a few of the key areas.

<i>Province</i>	<i>Rate of Increase of Christians in Last Decade Reported (1920-30)</i>
Assam	85%
Bengal	13%
Bihar and Orissa	35%
Bombay	19%
Madras	58%
Punjab	22%
United Provinces	2%
Hyderabad State	183%
Average	41%

The rate of increase bears no relationship whatever to the number of missionaries and national workers in the area, nor to the time they have been active.

The growth of Christianity seemed so insignificant to the Hindus that they were not at all alarmed by it, especially since most of the converts were

from the despised low castes. Toward the end of the nineteenth century, however, several movements grew up in Hinduism which were partly reformatory in nature, inspired by the Christian contact, and partly oppositional, directed against the new religion which was now growing at an alarming rate and making a strong impression in many castes. Among these movements are the Brahmo Samaj and the Arya Samaj. The Arya Samaj is even today most bitter in its opposition to Christianity.

There is much more cooperation between the various Protestant denominations in India than there is in America or in Europe. Denominational differences have not impressed Indians. They freely move from one denomination to the other. Ministers and evangelists shift their allegiance with little difficulty. This is partly the result of the closer contacts between the Missions of the more progressive denominations. It is precisely from the mission field that the strongest demand for denominational cooperation has come.

It is only during the last fifteen years that the National Christian Council of India has risen to its mature stature. Up to that time the Council was a force comparable to the federation of churches or the ministerial association of an American city. But in recent years the challenge of a changing and uncertain situation, the growth of national feeling within the Indian church, situations brought about by the "depression" and the war, the need of rethinking our task and striking out boldly along new lines have forced this body forward into a position of real leadership. Heretofore every mission struck out along its own lines repeating all the old mistakes. Trial and error have wasted resources which could have been avoided had there been a clearing-house making possible pooling of resources in a

growing number of instances. Operating on a budget no larger than that of some single mission stations, it is the most effective center for mission work in the country.

In the past we have talked of "Missions" rather than of the "Church." Missions are the preliminary stage for founding churches, or still better, the Church. Missions are agencies in India of missionary-spirited Churches in far-off countries. A Church in India is a functioning body of congregations rooted in the Indian soil. We start with Missions but these do not achieve their purpose unless they result in an Indian Church that is increasingly independent of these Missions and of all foreign help. The strategy of Missions is to fade into the background as the Church becomes of age.

Most of the Missions in India have found it advisable to separate Church and Mission. The Mission is apt to remain dominated by the missionaries no matter how much is done to decentralize. The Mission is linked to a church in America. Its problems are largely those of a foreign agency seeking to establish an indigenous Church. In a few cases, Missions have decentralized and admitted Indians into positions of importance to such an extent that foreign domination has been greatly curtailed. The great majority of Missions have found that the nationalization of the Mission which draws its funds from abroad is difficult, and have therefore organized a Church separated from Mission control, which is essentially a union of congregations of Indian nationals and their pastors with the missionaries acting as advisers. This plan makes it easier for the church to develop independence and draw closer to Churches that were started by Missions of a different confessional background. It also permits the Church, which will eventually have to gear itself to the In-

dian economy, to start on a much simpler basis than is the case when the over-developed organization and financial arrangements of the foreign Church continue to cast their shadow over it.

The highest achievement of cooperation in India will not be the National Christian Council, which is after all largely an aggregation of Missions drawn together for the purpose of mutual aid. Some Indian Churches are represented in the Council and there are now more nationals sitting in on its sessions than foreigners, but its essential character is still that of cooperative missionary activity, whether by nationals or foreigners. A unity of Christian life and activity within the Churches of varying origins can come only through a union of the Churches. It is the difference of a federation of churches and an organic union.

The Churches of India are making progress toward organic union. This is a much more difficult question than that of federation. In South India several Presbyterian bodies, the Dutch Reformed Church, the Congregational bodies, the Basel Mission and the London Missionary Society have formed the South India United Church. Negotiations are going on with Anglican, Methodist and Baptist bodies. In North India several Presbyterian and Congregational churches formed the United Church of Northern India which our India Mission District joined in 1938. In this area also negotiations are being carried on with other bodies. The greatest obstacle to the negotiations is not doctrine, as in South India, but practical organization. The Methodist bodies, for instance, are morally quite willing to enter a union but the problem of bringing a church system with an episcopal organization into an organization in which congregational polity is dominant, is difficult. More progress is being made

in the direction of union with the Baptist bodies with whom the present members differ doctrinally.

It may be asked, "Why separate the Church in North India from the Church in South India? Why not have only one?" The answer is that distance and difference of languages make a single union unwieldy. The Presbyterians of North India find it more practical to associate with non-Presbyterian Churches in the North than with the Presbyterian bodies in South India. These two great unions give hope that Protestantism will not perpetuate its many differences in India but will emphasize the unity of the Church rather than the idiosyncrasies of its various branches.

CHAPTER XII

MILESTONES OF PROGRESS IN OUR INDIA CHURCH

When Oscar Lohr with his wife and three small children arrived in Bombay after a tedious five months' journey by sailing vessel around the Cape of Good Hope, he had no clear idea as to where in India he would begin to do missionary work. He had been in India once before with the Gossner Missionary Society in Chhota Nagpur. The so-called Sepoy Rebellion had caused an abrupt termination of his stay in India. He returned to America but his interest in India continued. He organized a group of German-speaking congregations in New Jersey to form a mission society. The society chose him to initiate its first mission project in India.

It happened that when Lohr arrived in Bombay, on May 1, 1868, a cooperative council of missionaries was in session. Lohr attended the conference. Correspondence from an English colonel, then the civil administrator of Chhattisgarh was read voicing a request that something be done for the Satnamis, the most populous and at the same time the most degraded caste in the district. They were regarded as a semi-criminal caste. Since there was no mission functioning within one hundred and fifty miles of this place the Council recommended to Lohr that he give consideration to this appeal. He looked upon it as a "call." Through the help of the Church of Scotland missionaries, Lohr and his family were soon on their way to Raipur. The railroad carried them

more than five hundred miles into the interior but had not been completed beyond Nagpur. The remainder of the journey—185 miles—had to be made by oxcart under daily temperatures of 115 degrees Fahrenheit to say nothing of the choking dust or bumpy roads. In Raipur, Colonel Balmain, the Englishman at whose behest Lohr came to Chhattisgarh, helped him to get established and to acquire the necessary land on which to open a station at what is now Bistrampur, near the center of the Satnami population. Without such help Lohr might have spent years before he could have purchased a site, for land purchase in India by a foreigner is very involved. The Colonel also gave considerable financial help. The land which Lohr acquired was low rice land unsuitable for building sites. Two miles away was high land ideal as a building site but unsuitable for cultivation. Lohr hoped to secure this but failed.

Pearl Buck, in the story of the life of her father, who was a missionary in China, speaks of the days of the really heroic missionary being over. Those rugged days of her father, and of Lohr, called for pioneers, heroes, and giants of the faith. Today missionary life is easy by comparison. When one thinks of the physical hardship, lonesomeness, danger from disease, the necessity of committing one's wife and children to the same precarious existence in the face of great obstacles and little reason for optimism one feels that she is right. The graves of children and children's children in Bistrampur tell their mute story. Four decades Lohr served, never once turning his face to the homeland. In the early years, he and his family faced epidemic after epidemic and famine after famine. But preaching, teaching, and healing went on. With great patience Lohr settled the quarrels of his people, encouraging

them in their often ineffectual attempts to lead a Christian life in an environment of paganism and utter degradation. A Christian community gradually gathered around his bungalow. He wanted to make preachers, teachers and healers of the most promising converts so that the circle of influence might be extended. But first he had to teach them to read and write and to adopt Christian moral standards.

He had been promised helpers from America. They came but did not stay long. Ill health forced them back, and the pioneers had to hold on alone. His son, Julius, became his helper and was ordained in 1890. In 1880, Rev. A. Stoll, the first helper from America who was not forced to turn back, opened Raipur station.

Up to 1884, financial support for the Mission had come from a small cluster of German-speaking congregations in the vicinity of Philadelphia and New York. Among them were Dutch Reformed, German Reformed, Evangelical Synod, Presbyterian and Moravian congregations. Gradually the work became too large for them, with the result that they requested the German Evangelical Synod of North America to take it over. Up to this time this church body had no mission field of its own but had sent contributions to German and Swiss Mission societies. The question was debated long, for many pastors and laymen honestly believed that even the modest obligation of supporting two stations in India was beyond the financial ability of the Synod. But, finally, the Synod took over the mission field with happy results both for the Church and for the Mission as history abundantly testifies. From the time the German Evangelical Synod took charge of the field, reinforcements arrived regularly and the work began to expand.

We must not fail to do proper honor at this point to other pioneers and heroes of our Mission such as Hagenstein, Nottrott, Jost, Gass and Miss Graebe. However, our story is of the Church and not of missionary heroes, deserving as they may be.

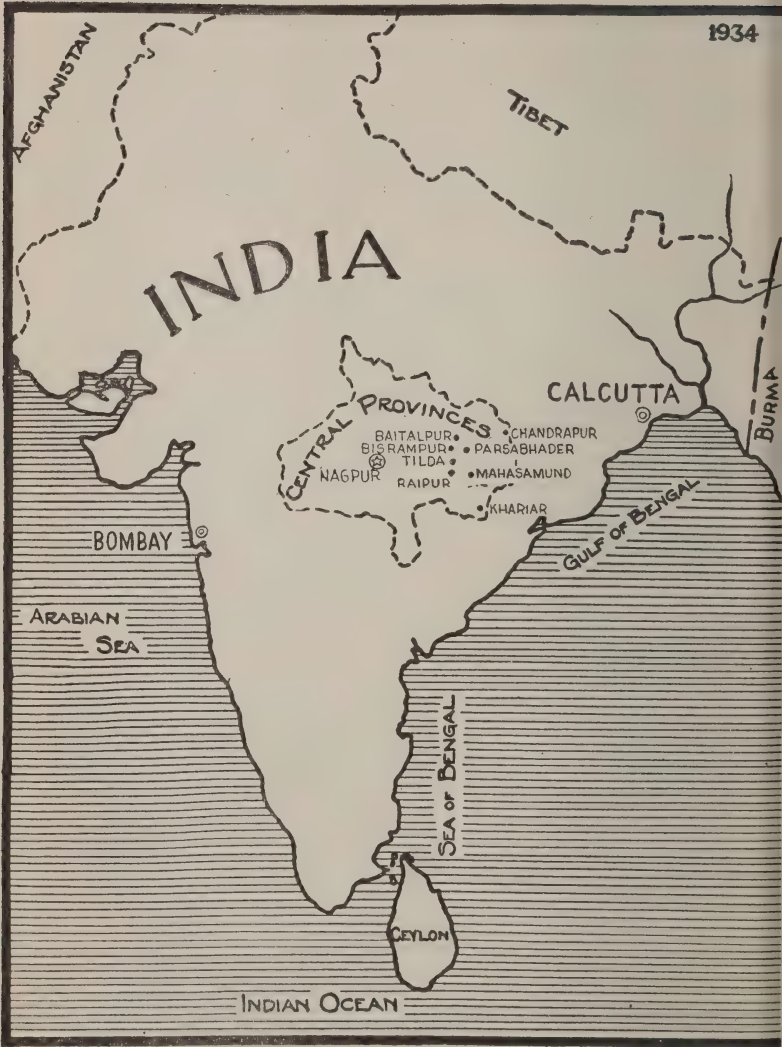
The order of opening up of the mission stations is given on page 127:

MAP

The map on page 126 gives an idea how the Mission spread out over a territory of twenty thousand square miles—as large as the medium-sized states in the United States of America.

The work of these stations was until recently administered by the Missionary Conference of which all commissioned missionaries on the field are members. This work is now, however, divided between the Missionary Conference and the Chhattisgarh and Orissa Church Council which are entirely separate bodies. The rest of this chapter will describe the development of the latter Church today. The present chairman of the Missionary Conference is Rev. Th. Seybold.

It is difficult to give the actual date of birth of our Indian Church (the Church in contradistinction to the Mission). The first congregation was organized in 1871 in Bisrampur. The first Indian to be ordained was Rev. Ramnath Bajpai, in 1920. There was little attempt to organize the congregations growing up around each of the mission stations into a broader church until 1923. Up to that time the missionaries were pastors of the congregations. There was a board of elders in each congregation which acted more or less in advisory capacity to the missionary and sat as a sort of jury to judge cases of discipline, for the Christian congregation had to take up questions of discipline. Since each caste in Hinduism has



<i>Station</i>	<i>When Founded</i>	<i>By Whom Founded</i>	<i>Present Incumbent Missionaries</i>
Bisrampur	1868	Rev. Oscar Lohr	Rev. and Mrs. J. C. Koenig
Raipur	1871	Rev. J. Frank	Mrs. J. Gass
	1880	Rev. A. Stoll	Rev. Th. Seybold
			Rev. and Mrs. M. P. Davis
			Miss Hedwig Schaeffer
			Miss Naomi Blalock
Baitalpur or (Chandkuri)	1886	Rev. A. Stoll	Rev. and Mrs. Wm. Baur
			Dr. and Mrs. H. Gass
			Miss Magdalene Kroehler
Parsabhader	1894	Rev. A. Hagenstein	Rev. Martin Albrecht
			Miss Adele Wobus
			Miss Hazel Painter
			Rev. M. P. Davis
Mahasamund	1907	Rev. E. Tillmans	
Sakti (dis- continued. This station was relocated to Chandrapur in 1932.)	1909	Rev. O. Nussman	
Chandrapur	1932	Rev. Wm. Baur	Rev. and Mrs. H. A. Feierabend
Khariar	1927	Rev. H. Feierabend	Rev. and Mrs. A. F. Meyer
Tilda (medical)	1929	Drs. Lang and Whitcomb	Dr. and Mrs. E. W. Whitcomb
			Sister Minnie Gadt
<i>Substations under Indian missionaries</i>			
Charpali	1923	Rev. Y. Prakash	Rev. N. Munznie
Pithora	1932	Rev. M. M. Paul	Rev. M. M. Paul
Bhukta	1942	Rev. Y. Prakash	Rev. Y. Prakash

its own civil code, so to speak, which it administers, the Christian community fell heir to community problems such as we do not experience here in America.

The Church was born in a paternalistic atmosphere. All missions in India were paternalistic at first. They were so of necessity because they were born into a society where the joint-family system and caste system hold sway and these are patriarchal. In most cases the pioneer missionary was the only one within a large area who could speak authoritatively on Christianity. Until he remedied the situation he was the only one in many cases who could read and write. The new Christians had to look to him for guidance and did so gladly. He was their teacher and pastor. He helped them to plan an education for their children, helped them in time of illness, buried their parents and was asked to help pick a bride for the son. He had to translate Western hymns for them set to Western tunes for there was, of course, no Indian Christian poetry and Indian tunes suggested Hindu gods and bawdy verses. In addition, many of the people had left their homes and relatives and looked up to the missionary as a protector. It is small wonder that in such an atmosphere the missions were paternalistic. No doubt paternalism could have been shaken off a little sooner, but European and American Church life also was at that time still quite paternalistic and in India democracy is very new. In the last two decades the average missionary has worked harder to eliminate paternalism than have the congregations.

Before 1924, there were three ordained Indian pastors in the employ of our Mission, the Reverends Prakash, Gottlieb, and Paul. Congregations were urged to elect and support Indian pastors. An or-



**The Missionaries of the
India Field as of 1943**



Missionaries of the India Mission

1943

*Top row—Mrs. Harold G. Freund, Reverend M. P. Albrecht,
Miss M. Magdalene Kroehler, R.N., Dr. Herbert Gass,
Mrs. Theodore Essebaggers*

*Second row—Reverend Harold G. Freund, M.D., Mrs. H. A.
Feierabend, Mrs. Armin F. Meyer, Miss M. Adele Wobus,
Reverend J. C. Koenig*

*Third row—Miss Naomi E. Blalock, Reverend M. P. Davis,
D.D., Reverend Theodore C. Seybold, Mrs. M. P. Albrecht*

*Fourth row—Mrs. William Baur, Reverend Theodore Esse-
baggers, Mrs. Herbert H. Gass, Miss Hazel Zoea Painter,
Reverend H. A. Feierabend, Mrs. Emil W. Menzel*

*Fifth row—Reverend William Baur, Mrs. J. Gass, Mrs. J. C.
Koenig, Miss Hedwig Schaeffer, Reverend Armin F. Meyer*

*Sixth row—Mrs. Elmer W. Whitcomb, Dr. Elmer Whitcomb,
Sister Minnie Gadt, R.N., Reverend Emil W. Menzel,
Mrs. M. P. Davis*

ganization of the congregations into a Church today was put into effect modelled after mission districts in the Evangelical Synod of North America. It was called the India Mission District. The first president was Rev. F. A. Goetsch, D.D. (He was followed by the Reverends Twente, Davis, Koenig and Prakash.) The members of the district included all ordained pastors, both Indian and foreign, all commissioned missionaries, and duly elected delegates of each congregation.

As it turned out, the India Mission District was only a transition stage, albeit a most valuable one. Because there were few precedents to guide it, it had to feel its way carefully resorting often to "imitation" of the church in the West. Fifteen years later it had become a Church with experience and self-confidence and, as such, could launch forth boldly into its union with the United Church of Northern India. While in 1925 not a single congregation was self-supporting, today five are self-supporting and three nearly so.

The first church edifices had all been built by the Mission. Since 1923 not a single church home has been built by the Mission. Several churches have been built entirely from Indian funds. The Mission-owned church buildings began to constitute a problem for it was soon noticed that those congregations which had built their own buildings had a decided spiritual advantage. Therefore these buildings are being turned over to the Chhattisgarh and Orissa Church Council of the United Church of Northern India, so that their ownership will be vested in the Indianized Church. This relieves the Mission of a paternalistic arrangement which had tended to discourage the assumption of responsibility and initiative on the part of the congregation. The Mission first puts the buildings in good repair but relieves

itself of any obligation for further upkeep. The Church Council imposes the obligation of upkeep on the congregations giving them all privileges of ownership except disposal of the property.

We are now linked to other Churches of India. These contacts were not very close to begin with but are growing each year. We are beginning to think on an all-India scale instead of a Chhattisgarh scale. We have cooperated in several larger projects. Should it become necessary for missionaries to be evacuated from the country due to war conditions, the Church stands in relationship to Indian Christian communities all over India, which may make the difference between a Christian force on a national scale and an ineffectual provincialized group. The missionaries on the field are happier over this arrangement, feeling that no matter what the political developments may be, the Church will survive. She has a strength as a part of the larger Church of India that she could never have as a branch of a foreign Church.

Finances remain a major problem. The older congregations that were accustomed to having a missionary serve as pastor without pay find it much harder to support a pastor than new groups that had no such history. All employees of the Mission and the Church give one twenty-fourth of their pay to the Church. Among those not in the employ of the Mission, the story is about the same as in American congregations, a few do much and some shirk. The low earning capacity of the peasant makes the support of a pastor of adequate training difficult.

The Chhattisgarh and Orissa Church Council has its own Mission field in Pfingeshwar native state. It puts out a monthly religious journal of about twenty pages. The Mission collaborates in this. It has its own committees on religious education, evangelism,

promotion of its own mission field, women's work, young people's work and other activities.

The policy of the Mission is to turn over to the Council just as much work as possible. At present the pastors of congregations take partial responsibility in supervising the work of unordained evangelists. Plans are being laid to turn over gradually all work which the Indian Church shows promise of being able to support later on. Institutions which could hardly be supported by the Church should funds from America cease, will be kept in control of the Mission to avoid complications and difficult retrenchment by the Church later on. The Mission and the Church exist as separate entities with the Mission dedicated to the task of strengthening the Church and giving her responsibility in all phases of work which she shows promise of being able to maintain without too much foreign assistance. Three Indian members of the Church are invited to sit in with the Missionary Conference as guests and advisers with full power to vote. A larger representation is not invited because of the avowed policy for the Mission to retain only those functions and activities for which the Church cannot assume obligation. To turn over that which the Church would hardly continue to carry on should support from a sending country be discontinued would be to store up future trouble for the Church.

The question is often raised in America whether this means that continued support of the work in India with American funds will soon no longer be necessary, excepting for salaries of the missionaries. The answer to this is that even the government cannot support the hospitals, schools and charitable institutions necessary. The Church and its constituency is far too poor to do what even the state cannot

do. Subsidy is still necessary so long as economic and living conditions remain as they are.

There is even a stronger reason for the continued cooperation of the American Church with the Church in India. Only 2 per cent of the people of India are Christian. Shall the American Church cease its missionary labors now that it has received the help of a growing Indian Church in its missionary activity? Alone the Evangelical and Reformed Church accomplished much in India. Now, together with the ever-growing Church in India new prospects of usefulness and fruitfulness open up. The incentive to continued missionary participation in India is greater today than in 1868 when Dr. Lohr first established the Mission.

The India Mission of the Evangelical and Reformed Church has been very fortunate in its Mission neighbors. Our neighbors are Mennonites of two different denominations, the Disciples of Christ, and the Methodists. For more than thirty years these groups have gotten together for joint projects and cooperation. Even before that time they assisted each other in getting established. There have been joint conventions, camps, patronage of each other's schools and hospitals and close cooperation in general. It seemed natural for both Indians and missionaries of our Church to join an ecumenical body because we had had such gratifying experience of cooperation with our neighbors. That none of our neighbors have joined the United Church of Northern India is less their fault than that of their home Churches.

CHAPTER XIII

THE CHURCH IN THE INDIA OF TOMORROW

The writers of this book are neither prophets nor the sons of prophets. Nevertheless, an attempt to indicate certain lines in which the Church is expected to develop may be hazarded.

The relationship between the Church and missions will undergo very rapid changes. But the nature of these changes is clear. These are anticipated in the manual of the Board of International Missions of the Evangelical and Reformed Church from which we quote two sentences:

"Missions and missionaries should welcome and encourage the self-determination of the younger Churches on the mission field and the assumption of full ecclesiastical autonomy and full responsibility for the administration of such Mission or cooperative activities as appropriately belong to their own continuing and developing life."

"These activities and functions should be transferred as rapidly as possible from the founding Mission to the younger Churches for the welfare and development of the Church as well as for the purpose of securing freedom to the Mission for further advance into new fields."

There may be some confusion and controversy over the question of how, and how quickly, this is to be carried out, but the ultimate objective is clear, and whatever in missions does not contribute directly towards this is to be regarded as a temporary expedient. There are many temporary measures which will continue to be necessary for an indefinite period. Mission schools, hospitals, and charitable organizations may be considered such. They are still vitally necessary, but it is imaginable that at some

far future date they may be no longer necessary. A century hence we may see little remaining of missions as we know them today, but there will remain at least vestiges telling of a glorious age and of a task well done and unselfishly executed. Missions will have given to the world an Indian Church as powerful and blessed as the mother Churches which nurtured its early life. And our schools, hospitals, and other charitable institutions will have left healthy precedents and a heritage for which Christians and non-Christians alike will ever be grateful. For us to consider that our work in India is already done, and that we need no longer support missions, when as a matter of fact the Church in India is still in its foundational stages, would be tragic.

There are already clear indications as to what the character of the growing Church will be. The most outstanding of these characteristics will be taken up one by one.

1. *The Church will be non-sectarian.* At least the sectarian divisions of Western Protestantism will not be perpetuated in their original force. It is true that the proponents of every shade of ecclesiastical opinion have won adherents in India and that certain "sects" are succeeding in making bigots of some new Christians, but on the whole, most questions which have caused division in the West do not impress India. At least they do not impress those men and women who are destined to be the leaders of the Church of tomorrow. The tendency toward cooperation and union seems to predominate.

Of course, India may develop a few sectarianisms of her own. The individualism and subjectivism of Hinduism constitute a very real danger to those who wish to be both Indian and Christian.

There is bound to be a conflict of cultures even within the Church. A few years ago some leading

Indian Christians worked out an order of worship in which some of the gems of Sanscritic literature and some very beautiful ancient Indian customs were adapted and interwoven in such a way as to make a thoroughly Indian and yet a thoroughly Christian service. This proved popular in South India, but precipitated a bitter controversy in North India. When the fight was over, one could see that the indignation it aroused was not so much the vaunted Christian indignation against the Hinduizing of Christianity, as the reaction of men of Mohammedan antecedents who despite their undoubted transfer of allegiance to Christ, still felt deeply the old animosities against Hindu practice. They had become accustomed to the traditional Christian symbolisms and art but not to those of Hindu India. Such conflicts of culture are, however, rare and, on the whole, the Church has not been troubled by them.

2. *The Church will be national.* A culture that is both Christian and Indian is gradually emerging. A previous chapter has cited the use of Indian forms in art, music, architecture, drama and literature. As Indian Christian leaders learn to express themselves through Indian literary and artistic idiom, new liturgies, forms of worship, church music, pictures, sculpture and church architecture will emerge, enriching the heritage of the Church universal.

The Christian community has at times been accused by nationalistic groups in India of being foreign in outlook and sympathies, and disinterested in the struggle for political independence. This accusation is not altogether correct. Principal Rudra, a very prominent Indian Christian, was, in the years just preceding his death, one of the dozen men closest to Gandhi. The late K. T. Paul, who was a delegate to the Round Table Conference in London, had

a decided nationalist bias. In Gandhi's ashram today there are half a dozen trusted Christian lieutenants. Christian apathy on the question is probably no stronger, proportionately, than is the disinterest among Hindus and Mohammedans. Yet it is true that the Christian groups, with the exception of a few leaders, have felt themselves less vitally drawn into the struggle than the general community.

There are several reasons for this. In the first place, Christians have had a decidedly different experience with foreigners than the other groups, an experience which has tended to make them friendlier and less antagonistic to foreign culture. Secondly, a great majority of them come from the aboriginal or depressed castes and are naturally sympathetic with those groups in India who even today are questioning whether an independent India will recognize them on a basis of equality and give them a chance to escape economic servility. They have long smarted under an unjust social order and have had little chance to develop their own culture or a feeling of independence. In the third place, prominent Hindus of the upper castes have encouraged a feeling of separateness by regarding Christians as having broken with Indian culture. Today, however, all of the more intelligent Christians take a very keen interest in national questions and see clearly that their country must lead its own life in the family of nations free from servility and foreign domination. This does not mean that they will belong to a certain political party. There are many shades of nationalist opinion and Christians will be found in various parties. But their outlook will be Indian.

The Indian Church of tomorrow will function in a sovereign India having at least dominion status, if not complete independence. In the new India the only foreign influence will be that which the Indians

themselves permit. Missionaries will, perhaps, not much longer act in executive capacity, but only as advisers. Missions will have largely liquidated themselves in favor of the Indian Church.

Will a politically free India want missionaries at all? The Christian community will be hardly 3 per cent of the population even twenty years from now. The majority of the upper caste Hindus have for some time resented the conversion of people away from their religion even though these people were of the castes they accorded little respect and practically no rights. Gandhi has been a vehement opponent of "proselytizing," as he calls it. He has openly said that if missionaries do not cease it, they will have to be expelled. However, Gandhi must be classed as an extremely conservative Hindu who has sought to give the independence movement a distinct Hindu bias, much to the resentment of some Mohammedans and other minority groups, as well as to some Hindus whose nationalism is less dominated by orthodox considerations.

There will undoubtedly be some restrictions on missionary activity—such as China imposed before the war when it was required that all heads of institutions be Chinese—but such restrictions will hardly curtail missionary effort nor seriously hinder the development of the Church. And that is the important point. Our Indian Christian leaders have proved themselves to be an important part of the Indian community and seem well able to command the respect of the community. They do not ask for special representation as a minority group in national affairs and are quietly confident that there is a place for them as Indians regardless of their faith. This would hardly be the case if they did not feel that the Christian Church has a destiny in the country and will in the long run receive fair treatment.

It is as important for the development of the Church in India that it become a national Church, instead of a number of branches of foreign Churches, as it was that the German immigrants to America in the nineteenth century should found an American Church and not continue as a far-off branch of the German Church.

3. *The Church will be evangelistic.* Where it is not, it will atrophy. Where it is evangelistic, it will grow and prosper and demonstrate its right to survive. Christianity has never made real progress when it became easy-going, rich and opulent. It thrives on challenge and opposition. The contrast between the spiritual state of the unevangelized and the evangelized is so great that the challenge is ever present. The story of mass movements is the story of the Indian Andrew going out to bring in his brother, the Indian Simon. The present rate of increase, by which the church is doubling in size every twenty-five years, should continue, for it is easier to persuade the brother who sees the beauty of Christian living against the background of pagan living than to convert the nominal Christian who takes it for granted that Christianity is a good thing but has never made a living acquaintance with the Christ. But the increase will not continue on its own momentum. The evangelistic driving force which has given the impact thus far must continue.

The Indian Church should not be satisfied to concern itself only with the challenge of its own borders, great as that challenge is. Sadhu Sundar Singh looked upon Tibet as a logical foreign field for the Indian Church. Indians can travel in that country (albeit at some risk, as the disappearance of the Sadhu proves), while it is a closed country to Europeans.

4. *The Church will be international.* It will be less insular than our many brands of Church in the West which reflect the isolation of our untraveled ancestors who lived in some little town in England, Germany, Bohemia, or Sweden which spoke its own linguistic, cultural and ecclesiastical dialect. The Church in India has grown out of influences from many nations. India herself is a most international type of country (or subcontinent). Her leaders know our Western culture better than our leaders know Oriental culture. They are at home in international and interreligious contacts without becoming blasé about it. Its nationalism shows few signs of being of the blatant superiority-complex type with which we are all too familiar. India's well-known tolerance will be reflected in its contribution to world-Christianity.

One is tempted to speculate on the possible influence of Chiang Kai-Shek upon India. China and India are destined to be drawn together through their common political and economic problem and the common desire of their peoples to be considered human, though Asiatic. Chiang Kai-Shek is Asia's greatest nationalist, and a man who turned to Christ on his own volition late in life without his ardent nationalism or the pride in his national culture being thereby impaired. When India gets to know him, and his equally great wife, something is likely to happen. Chiang Kai-Shek may be the most effective of all missionaries to India, although he barely set foot in the country and made no religious speech. And, some day, India may have its own Chiang Kai-shek who will give to the country something that Gandhi, great as he undoubtedly is, has failed to give.

5. The Church will be tremendously influenced by what Indians, and Chinese, and even Japanese,

think of Americans, and English, and Russians five years after the war. How she will be influenced, we do not know, for we do not yet know how we will have behaved in Asia during the war and at the peace table, and after the "peace."

The Place of the Missionary. We have been looking far ahead into the future. This has in it, however, an element of danger. The danger is this: We may look so far ahead that we overlook the immediate future. We may be traveling the hundredth mile before we have travelled the second. Be that as it may, every missionary's strong conviction is that his Mission will blossom out into something greater than a Mission, that is, that it will become an indigenous Church, founded upon enduring foundations. The missionary has had the high privilege of leading in the laying of those foundations; now he sees the superstructure rising, made up of loyal Christian sons and daughters of India. As he sees them take charge and carry forward the mission of the church with the freshness of youth, his joy is complete.

It is just at this juncture that missionaries are needed as much as ever. It is reassuring to the missionary to be told so by his Indian colleagues. The thoughtful missionary, however, realizes that a new day has dawned in the history of missions. It is the period which Bishop Neil has described as *The Mission Becoming the Church*. This implies a new role for the missionary. The missionary of to-day needs to be a fellow worker with his Indian colleagues rather than a director of the Mission program. He needs to know how to delegate work to others and at the same time remain an inspiration to those whom he recognizes as being the strong sinews in this glorious body called the Church. This will not mean less work for the missionary; on the

contrary, it will mean more work. The work will be more significant than before and the missionary's responsibility will be enlarged correspondingly. The excellent help he has been getting already from his Indian colleagues has not reduced the missionary's work but it has opened to him new vistas and areas of work; the horizons have been pushed back; the front has been broadened.

The medical missionary in former times could not depend upon expert Indian assistance. Today he has it, and need not limit himself to the immediate problems of cure but may think in terms of what needs to be done to prevent the spread of disease. The mission's first service to the leper was that of giving him asylum, but today giving asylum to lepers is only one aspect of the total leper program. Missionaries are now making a first rate contribution to the challenging task of eradicating leprosy. In the educational phase of the mission program, the missionary found himself engulfed by the details of the care required for certain institutions. Although such institutions under his charge did commendable work, he had to rest content with a level of accomplishment which left much to be desired. Now, because of his being able to delegate many details to fellow-workers, he is free to give more attention to planning an educational program which will more adequately fit the needs of the future. The missionary who yesterday was the pastor of a church or of a number of churches, now acts in a new capacity. Now the flocks are larger. Their living is more complicated. The Indian shepherds of these flocks are youthful and new at this task of shepherding and they are asking that the maturer experience of the older church in the West be shared. Psychology, sociology, philosophy and theology are making contributions which they want interpreted so that the Westerner

with Indian experience and the Easterner with Western understanding may together work out a synthesis for India.

The missionary's task is not yet done. It is bigger and more exciting than ever before. And the moral and material support of the Western Church is still needed as the superstructure of the young Church rises. We, the Church of the West, and they, the Church of the East, join hands in the fashioning of this living tribute to the Christ in whom there is "no East or West." By friendship and good will and by a continuing devotion to and a vital interest in our Indian brethren we may continue to fulfill the commission of our Lord to witness in all the world. There is much still to be done in India before we can feel that our task is done. With a Christian population of eight million and over three hundred fifty million still needing to be evangelized, the Indian Church welcomes all the help that Western missions can give in bringing India to the feet of Christ. Today the missionary goes forth to witness not alone, as in the days of old, but surrounded by a great cloud of witnesses recruited from the Indian Church. With them he goes forth into the fields which are "white unto harvest."

The following statement expresses in substance the view of Dr. John R. Mott with regard to the several stages of the missionary enterprise.

1. The first is the beginning of a missionary undertaking, when the missionary is everything.
2. The second stage is arrived at when, in the course of time, the missionary has succeeded in gathering around him as his helpers some Christians of the land to which he has gone.
3. The third stage is reached when the Christian nationals are sufficiently advanced in Christian experience to take upon themselves some of the responsibility of leadership.
4. The fourth and final stage is attained when these Chris-

tian nationals are both able and willing to assume the entire management of the Christian enterprise, and the missionary, with the assurance of permanent success, relinquishes his leadership, drops back as a loyal friend, adviser and helper or retires.

It took sixty to seventy years to complete stages one and two. Stage three is a transition stage. We are well into this stage but have not quite passed beyond it. We are not yet definitely in stage four though we are on the threshold. This stage has many gradations. Its completion will take a long time, perhaps as long as the other three stages combined, for there are hundreds of complications and much is required for its full development.

INDIA MISSION CELEBRATES

BY MRS. H. H. GASS

At the entrance to Bistrampur, the birthplace of our Mission, we halt for a moment before driving under the leafy arch, to read the inscription above it. "It is our jubilee motto!" we all exclaim as we read in Hindi the Psalmist's prophetic words, "The Lord hath done great things for us, whereof we are glad." At that moment, as we passed under the arch and beheld before us that sacred spot in which God began His great work in Chhattisgarh 75 years ago, we began to feel that we were indeed upon holy ground.

CONGREGATION OF 1,000 SITS THREE HOURS

After dinner that evening, Friday, October 22, the first event of the jubilee took place. We assembled on the open playground before the primary school, where a stage had been built. Before this great stage, canopied by the stars, a thousand people sat upon rice straw. We listened for three hours to the thrilling story of the past 75 years as it was told in the lives of pioneer and early missionaries, and in the lives of present-day servants of God. Four young people told us the Mission story, from earliest days until now.

Time and again the name, Lohr Sahib, rang out on the clear night air. A few feet away, there in the church yard his body rests. One had a feeling he was being called up to witness the fruits of his

labors—his and God's—and to receive the plaudits of the thousands who had been blessed through his coming in Chhattisgarh. "Jost Sahib!" "Stoll Sahib!" "Nottrott Sahib!"—what men of courage, and of dependence upon God. How their names are revered, and how their many acts are rehearsed daily among the old citizens of Bistrampur and Baitalpur.

The saintly Hagenstein Sahib, Pundit Gangaram, and Munshi Ramnath Bajpai—do they know how long and gratefully they are being remembered—how they live today almost more really than they lived then? What a hush fell over us all as the name of our beloved Dr. J. Gass was mentioned. We had seen him so recently, and now he too is among those saints of past history.

Saturday, the second day of the jubilee, was brilliant blue. Perfume from the white cork-tree blossoms drifted in the breeze, and the fragrance of ripening rice blew in from the surrounding fields.

THE OLD CHURCH IS FULL OF MEMORIES

We gathered in the old church so full of memories to many, so pregnant with history to younger ones. Old men of Rev. Oscar Lohr's time were there, with great-grandchildren upon their knees. Youth, age, peasant, padri, professor, coolie, all gathered for one of the most memorable services of the jubilee. Dr. M. P. Davis presided. There was a neighborly, family-like atmosphere about everything which took place. A group of Oriya men—evangelists, teachers, farmers—every mother's son of them a born musician, sang and played their queer instruments. No, it wasn't just singing and playing; it was a rapturous, whole-souled rejoicing. One could not resist the swift, strong current of uninhibited, primitive praise. How their bodies swayed in rhythm, and their tambourine-like in-

struments danced about them in the air. This performance took place in front of the church, just before we all entered for the morning's meeting.

GREETINGS CAME FROM NEAR AND FAR

Greetings were read from ever so many friends, one a former missionary colleague, Dr. F. A. Goetsch, now Secretary of the Board of International Missions. The President of the Evangelical and Reformed Church, Dr. L. W. Goebel, sent greetings and congratulations. There were letters from the retired missionaries in America; from the missionaries now on furlough there. There was a beautiful letter of greeting from the Board. Our co-workers in Honduras remembered our rejoicing and said so by letter. Students away in theological seminaries, training schools, high schools, or at work in distant posts, sent their greetings. Letters from the Schleswig-Holstein missionaries, our neighbors to the south, were read.

Representatives of one of the very new Mission fields, the Oraon Christians from Udaipur State, sang for us in their own language. These are some of our newest Christians, and live in the northernmost part of our field, some 200 miles from Bisrampur. It is interesting to know that our southernmost group, in Kalahandi State beyond Khariar, are also just about 200 miles from Bisrampur. The first church in Kalahandi State was built this year by our new Christians there.

One missionary couple from each of the four other Mission groups now working in Chhattisgarh had been invited to be our guests. Of these, Rev. and Mrs. E. A. Fiddler of the Missionary Bands of Raj Nandgaon were prevented from coming, but sent a letter of greeting. Bishop and Mrs. Lapp, senior missionaries of the American Mennonite Mission

of Dhamtari, were introduced. Although Bishop Lapp is in frail health, they undertook the journey in order to be present and rejoice with their friends. It is only about 85 miles from their village station near Dhamtari to Bistrampur, but they had to travel from four o'clock in the morning until six in the evening, coming part way by narrow gauge train, and part way by lorry. And when you read the word "lorry" please do not envisage a Greyhound bus, nor even anything as luxurious as a model-T. An Indian lorry is a wooden-backed, hard-seated, cramp-kneed conveyance of uncertain locomotive habits!

KINDLY RELATIONS WITH MENNONITE NEIGHBORS

Rev. and Mrs. P. W. Penner represented the Mennonite Mission. "When my wife and I were children in Sunday school," he explained, "we observed Mission Sunday on the first Sunday of each month. We eagerly looked forward to those particular Sundays because we always heard stories from a little paper called the *Missionsfreund*. In these little papers there were articles written by Rev. Oscar Lohr and Rev. Andrew Stoll and Dr. Gass, about the work here in India. Through the inspiration of these little stories we both decided to come to India as missionaries." He told how, when the founders of their Mission came here to establish their first station, they came first to Raipur to consult with Rev. Andrew Stoll and Dr. Gass, and how these two went with them to purchase the land on which Champa now stands. From that time on, he said, their missionaries have been coming to Raipur for help and suggestions. When they themselves were sent to India, they came out in a boat loaded with grain which was to be distributed to famine sufferers,

some of it being used by Dr. Gass in his famine centers.

Dr. and Mrs. D. McGavran came as guests from the Disciples of Christ Mission. Dr. McGavran's father and grandfather were missionaries in India. Having spent most of his life in India, he has a rich vocabulary in both the Hindi language and the Chhattisgarhi. "I climbed to the top of the church tower this morning," he said, "and as I looked out to the north, I thought I could see the hills about our own station of Mungeli. To the east there were the hills in which the Mennonite Mission is working, and so on; all in a sense children of this mother Mission in Bistrampur. One day we will all come back to this sacred spot and say, 'Here the river of salvation broke forth. This is holy ground'."

Following these greetings from our neighbors, some of our own Indian Christian pioneers and pillars of strength were called upon. Kallu Singh, a catechist since 1900, has served the lepers in Raipur for many years. The writer of some 50 songs, he represents the unremitting service which scores of men and women of his type are giving to Christ and His kingdom in Chhattisgarh.

Padri P. W. Gottlieb, grown old in the service of the Mission, is our oldest Indian pastor. He came to Chhattisgarh to serve the Lord in 1903. He has seen the 25th, the 50th, and now praises God that he has been spared to witness the 75th anniversary of the Mission's founding. A fine Hindi scholar and writer, he has made a unique and much-needed contribution to the literature of the whole Hindi-speaking area. As teacher in our theological school he has seen many young men go out to carry the good news.

“MAMAJEE”

When Rev. Y. Prakash was introduced it was quite natural that mention should also be made of that courageous little woman, his wife. Known as “Mamajee” to hundreds of Christians in the Char-pali area, she has spent weeks alone in jungle out-stations. Even now, although she is an invalid, she directs the work of an institution, and keeps the home fires burning in a large community while her husband is away baptizing new Christians. With a deep trombone-like voice, a voice which in his early years called sinners to repentance in the Salvation Army of North India, Mr. Prakash began to speak. There was something of the emotion of old, old things about the little stories he told. One by one he took from his mind’s treasure-chest precious old bits of intimate memory. One felt that they had been pondered over often—very often perhaps in the long years of lonely service so far removed from the Nottrott Sahib and others who had been his spiritual fathers in his youth. He recalled Bistrampur as it had been in the days when he alone had shepherded the rapidly growing flock there. “This spot,” he said, “is my birthplace. I was born in the body elsewhere, but this is my birthplace. For 28 years I have served in this Mission. Its life is in my veins. All has been God’s plan.”

Rev. M. M. Paul, another veteran pastor and evangelist, spoke of the prophecy of Ghasidas, the founder of the Satnami sect. This Ghasidas had predicted that the message of the “white Sahib” would spread in all directions and for miles around. How literally this prophecy has been fulfilled!

THE MUSEUM OF THE YEARS

On Saturday afternoon the compound of the primary school became as festive as a fair. For

months the various stations had been at work—teachers, students, preachers, evangelists, doctors, nurses—preparing an exhibit to represent in miniature their work. Each station had been assigned a room. Here the exhibits were set up. Displays of old, old photographs, portraying the opening of this school, the dedication of that church, that hospital, ground-breaking here, village preaching there. There was the old baptismal cup which Rev. John Jost used when hundreds of people were baptized at a time; brown, crisp bits of historic parchments, displayed under glass; baptismal records of the first converts; old pieces of furniture which had belonged to the first missionaries. Then what an assortment of tiny models of present-day buildings!

Such remarks as these were heard as people moved about the rooms, "Is the Mahasamund school compound really that large? I haven't seen it for years. What a fine ground plan!" "How handsome the Chandkuri hospital is! I wonder who had the patience to make all that tiny furniture." What a large room was devoted to displays from Raipur—whole blocks of little buildings representing various school compounds: St. Paul's, Salem Girls', Tatiapara, Purani Basti, and others were there in cunning miniature. The church edifice from every station was presented, ranging all the way from the handsome white and tile-colored larger and older churches to the modest little thatched chapels. Khariar and Charpali had made some models of rice straw, and they had used materials from field and jungle. All models had been made from the simplest and cheapest materials: bits of medicine packing cases; a fine creamy clay mixed with waste cotton to make the walls of the Baitalpur village church, even to the perfectly-shaped buttresses.

The handwork of the various Mission schools,

notably Raipur and Parsabhader, was a display all of its own. What cunning little calendars, fans, and Punch and Judy dolls had been made by the children of the Raipur primary schools. Handsome wood-work articles from the Raipur industrial school were on display.

In the center of all the displays was a large scroll upon which were printed the names of all those who had served the Mission for twenty-five years or more. There were 104 names on this Roll of Honor. Many of these persons are still at their old posts.

After dinner we again assembled before the outside stage where we listened to a young prophet, a son of India, as he delivered a stirring call to "Look to Jesus." In his conclusion he proclaimed the promise of God, "As I was with Moses, so will I be with you. I will not leave you. As I was with Rev. Oscar Lohr, and Munshi Ramnath and Dr. Gass, so will I be with you. Last year I was with you, so will I be with you this year. Today it is 75 years since this great work began in Chhattisgarh, and I have never failed you. I will sustain you in all your tasks. When you plow your fields, I will be with you. When you go to the well to fill your water-pots, I will be with you!" How did this young man from Nagpur know that we in this backward, poverty-stricken part of India needed, desperately needed, these words of assurance and encouragement?

The Baitalpur choir of mixed voices sang a lovely Hindi anthem before the sermon, and following it, Blind Simon Munshi and his team sang a historical kirtan, which is a sermon in song. The night had grown a bit chill, and the program was long, but most of the vast crowd remained until the end.

THE GREAT DAY OF THE JUBILEE

Sunday morning, the great day of the jubilee, dawned cool and bright. After breakfast there was a converging from all directions toward the center of the village where the Oriya singers were dancing and singing with their instruments. Soon hundreds of people had gathered, and the procession was formed. The children led it until they were diverted to the place where a special service had been arranged for them. Then the procession was led by the seven ordained missionaries and the seventeen Indian pastors, all wearing their robes. The Raipur choir followed, and then all of the people. Even while the Oriya people were still singing and playing their instruments, the great procession broke into that majestic hymn, "Now Thank We All Our God," and soon these strains were filling the whole church with praise as the people poured in and took their places. This same hymn had been sung by the 120 Christians of Bistrampur when they had marched in the same way to dedicate this first church building in Chhattisgarh. The great congregation filled every inch of this large church.

After the liturgy, which was read from the attractive programs, bearing a print in color of the Bistrampur church, Dr. McGavran preached the sermon of the day. The ninetieth Psalm was sung a capella by the Raipur choir of 21 voices. The jubilee offering was received, and the newly-elected officers of the Chhattisgarh and Orissa Church Council were installed.

And at last we all came to the table of our Lord. The arrangements for the Communion service had been most carefully made, and the ordained missionaries and pastors officiated under the leadership of the Rev. Th. C. Seybold. Our hearts seemed to beat

as one heart, as we consecrated ourselves anew to the service of our God and of His Kingdom.

While this service was going on within the church, Rev. and Mrs. Gurbachan Singh were having a service with all of the children. They had in the previous days rehearsed a specially prepared drama with some of the village children, and this was given as a part of their program, along with stories and songs. There were about 600 children in attendance at this service. In still another section of the compound Simon Munshi was holding a service for non-Christians.

THE PAGEANT OF PROGRESS

The Sunday evening service was in the nature of a visual portrayal of the prominent events of the history of the Mission. Identical lecterns, draped with a red silk cloth embossed with a gold cross, were placed at either side, just below the large stage. At each lectern stood a reader. These readers were Rev. Obed Wany and Rev. Masihdas Wany, young men of Chhattisgarh who are now ministers having charge of our two Raipur churches. They wore their black robes. The Raipur choir was seated at the right side, and these girls were all dressed in white. As the two readers told in clear, ringing diction the kaleidoscopic story of the work of our Mission, the wide curtains opened and closed upon tableaux. To enliven further the story and scenes, the choir with musical instruments sang and played the story of many past events. It was an uninterrupted progression of story, song, and scene. When it was over, someone was heard to remark with rapture, "It was like Oberammergau!"

The scenes moved along. The story of the eight main stations was told in lights. As the name of each station was mentioned, a representative from

that station came forward and placed a light upon a large cross. How old some were, and how thrilled to be given this honor, deserved in every case. We were witnessing a large group of famine-stricken beggars sitting eagerly about the baskets of rice as it is distributed by representatives of the Mission. During this scene the choir sang a very catchy tune, a dialect song telling in ballad form the story of those years of famine. How many there were present who thrilled to hear again this song which had been on the lips of all for years, and then suddenly forgotten! There was a scene showing Rev. John Jost baptizing, the very same bowl being used which he had held in his hand on that memorable day when he baptized nearly four hundred people. At one point in the story the curtain parted to reveal a crude grass hut, about the door of which sat eight lepers. This was the beginning of the Chandkuri Leprosy Homes, now sheltering about 700. The work of city and country evangelism was realistically portrayed. One scene showed a group of men and women, the very individuals who had been nursed back to life in the days of the great famine, one of these men having actually been buried alive before his rescue. They had been reared in our orphanages, and most of them are now leaders in their respective communities, with children in college and training schools! A family at prayer was presented, an ordination scene, a delightfully realistic school room scene—what adorable, eager-faced youngsters they were—a glittering white scene in the Tilda Hospital operating room. Contrasted with this latter scene was one showing the overcrowded treatment room in the popular Parsabhader dispensary. Poor, emaciated people crowding the doors.

An illuminated cross dominated the closing scene. About its base there knelt a peasant, a gray-haired

missionary, a lad who is studying pharmacy, an Indian pastor, a head-mistress, a house-father. The readers were coming to the close of their story. "Even as in times long past God's call came to His people, so it comes to you this day. God called these great men of old, and they obeyed His voice. God calls you here and now. He calls you to become fully His. He calls you to a life of service. He calls you to a life of sacrifice. Are you ready to hear His call, and will you be obedient to His voice?" And the hearts of us all lifted in the earnest prayer of solemn consecration which followed. We had witnessed marvelous things. We, too, would serve our Lord. The choir took up the strains of a beautiful Indian hymn and slowly filed out, out from among those 2,000 entranced listeners, out across the dark compound. And still the group knelt about the cross.

FACTS ABOUT INDIA

BY DR. M. P. DAVIS

Excavations take us back to a civilization in N. W. India 3500 B. C.

Books on religion and philosophy were written in classical Sanskrit while our ancestors were barbarians.

The largest single temple area in the world is in Madura, 30 acres.

Six of the numerals we use originated in India.

Over 400 Roman gold coins of Emperor Augustus' time (60 B. C.) have been unearthed in India, revealing extensive trade at that time.

Tradition and history say that the Apostle Thomas came to India with traders. His grave is pointed out near Madras.

The size of India is 1,560,000 square miles, the U. S. A. 3,624,000.

The population is 389,000,000; an increase of 5 million annually.

There are: 210 million Hindus, 95 million Muham-madans, 50 million Untouchables, or low castes, 25 million Aborigines, 8 million Christians, 5 million Sikhs, and 5 million others.

There are 15 major languages spoken by 7 million or more each.

Only 13 per cent of the population is literate; 2 per cent of the girls and women, among Christians it is 25 to 40 per cent.

There are 10 million more males than females.

During 1938, 3,600,000 passengers were caught on trains without tickets.

The average annual income per head is 100 rupees, about 35 dollars.

There are 396,000 widows under the age of 15, most of whom are not allowed to marry again.

There are very few schools for the 600,000 totally blind.

Of the estimated one million lepers about 10,000 are in Leper homes, most of which are conducted by Christian Missions.

Half the babies are given opium while the mothers are at work.

Life expectancy is 27 years, over 55 in the U. S. A. The death rate per 1,000 is 28 for Hindus, 24 for Moslems, 16 for Christians.

20 per cent of all deaths are considered to be due to malaria.

There is an average of 200,000 cholera deaths per year.

Largely due to the purdah system which keeps girls and women indoors five of them die of tuberculosis to one male.

Most of the T. B. Sanatoriums are conducted by Christian Missions.

More than 50 million people believe that evil spirits cause diseases.

In 30 years flea-carrying rats spreading bubonic plague caused 50 million deaths.

Rats destroy at least 350,000,000 dollars worth of food annually.

Believing in the sacredness of all life as all Hindus do, Gandhi said: "Rats and fleas have the same right to live that I have, and there is no reason why I should not exterminate myself rather than that I exterminate them."

Refusing to kill useless cows and permitting in-

breeding for centuries the average milk-yield per cow is 750 lbs. per year, in Holland 7,000.

Consequently 90 per cent of the cows fail to pay in milk, offspring and manure.

Christian Missions have done pioneer work in adult education as well as in preparing lady doctors and nurses, most of whom until lately were from among the Christians.

For centuries the 50 million low caste Untouchables were not allowed to enter temples, schools, take water from Hindu wells, etc. Missions have always opened all their institutions to them from the beginning.

One missionary doctor has performed 10,000 cataract operations in 30 years. (Dr. Wanless of Miraj).

Christian Missions conduct 10% of all hospitals and dispensaries.

They also carry on the following: 14,655 Primary schools, 5 per cent of the total in India. 464 Middle schools, with 90,000 pupils, of whom 35 per cent are Christians. 301 high schools, 8 per cent of the total in India, with 76,400 students, 34 colleges with 15,000 students, of whom 2,600 are Christians.

There are 12,000 Protestant congregations; 31 theological seminaries with 800 theological students.

In 1940, there were 5,000 Protestant missionaries here from Western countries.

Last year the churches from the West gave an average of 1,603 rupees every hour of the day and night for Mission work carried on in India.

In 1942, the Bible Society sold Scriptures in 125 languages and dialects as follows: 38,874 Bibles, 42,374 New Testaments and 901,730 Gospel Portions.

HISTORIC DATES IN THE LIFE OF THE INDIA MISSION EVANGELICAL AND REFORMED CHURCH

May 3, 1865—Founding of the New York Missionary Society
(German Evangelical Missionary Society in the U. S.)

Oct. 1, 1867—New York Missionary Society calls its first
missionary, Oscar Lohr, for service in India.

May 1, 1868—Missionary Lohr and family reach Bombay,
India.

Nov. 19, 1868—Purchase of 1600 acres of land to found the
first mission station in Chhattisgarh, Central Provinces,
India. It was named "Bisrampur" (city of rest).

Dec. 27, 1868—Baptism of the first three converts.

1871; 1880—Expansion of the work begins. Raipur, the sec-
ond station, first occupied in 1871; permanently occupied
since 1880.

May 4, 1874—Dedication of the first Church of the India
Mission at Bisrampur.

May 19, 1884—Transfer of the India Mission from the care
of the New York Missionary Society to the Evangelical
Synod of North America.

Feb. 22, 1897—Founding of the Chandkuri Leper Hospital by
Rev. K. W. Nottrott.

June 15, 1898—Founding of the Theological School in Raipur
by Dr. J. Gass.

1902—Beginning of work in zenanas by Miss E. Uffmann,
who later became Mrs. Oscar Nussmann.

1911—Opening of St. Paul's High School in Raipur by Dr.
J. Gass.

Nov. 16, 1925—The missionaries, ordained pastors, and repre-
sentatives of the churches of the India Mission founded
the India Mission District of the Evangelical Synod of
North America.

1929—Founding of the first medical station at Tilda.

June 26-27, 1934—By the merger of the Evangelical Synod of North America and the Reformed Church in the United States to form the Evangelical and Reformed Church, the India Mission became a part of the new Church.

October 22, 1938—The India Mission District merges with the United Church of Northern India and becomes the Chhattisgarh and Orissa Church Council of the United Church of Northern India.

OFFICIAL VISITS TO THE INDIA MISSION

1904-05—by Rev. E. Schmidt

1923-24—by Dr. Tim Lehmann

1935-36—by Dr. F. A. Goetsch (accompanied by Rev. and Mrs. Walter Scheer)

1938-39—by Dr. F. A. Goetsch (accompanied by Rev. Otto Press)

Feb. 1, 1941—The India Mission passes under the jurisdiction of the Board of International Missions of the Evangelical and Reformed Church.

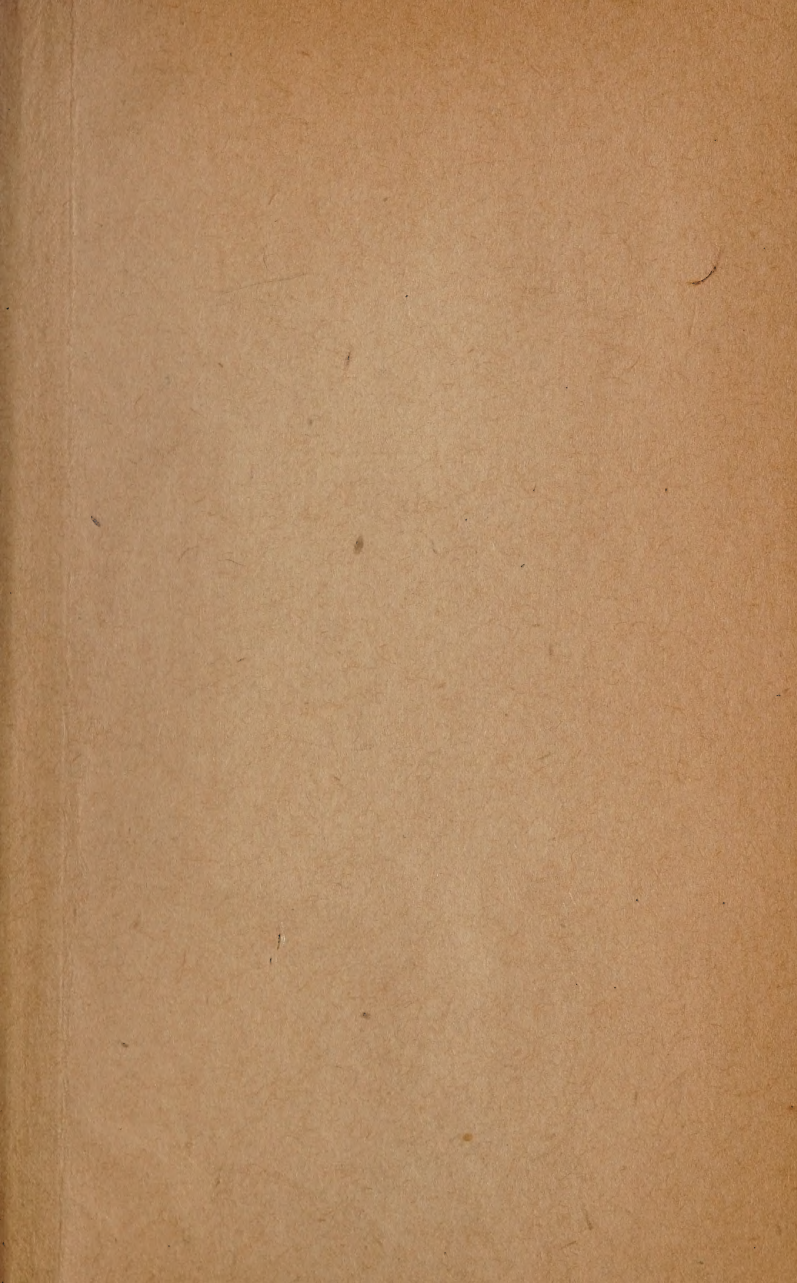
ROSTER OF FORMER MISSIONARIES OF THE INDIA MISSION

	<i>Began work in India</i>	<i>Retired</i>	<i>Died in India</i>
Rev. Oskar Lohr	1868	1904	1907
Mrs. Lohr	1868		1890
Rev. K. Albert	1869	1870	
Mrs. Albert	1869	1870	
Rev. J. Frank	1869	1872	
Rev. J. Weiss	1873	1876	
Rev. J. Hauser	1874	1876	
Mrs. Hauser	1874	1876	
Rev. Andrew Stoll	1879		1919
Mrs. Stoll	1879		1927
Rev. Theophil Tanner	1885	1889	
Mrs. Tanner	1885	1889	
Rev. John Jost	1885	1915	
Mrs. Jost	1889	1915	
Rev. Julius Lohr	1889		1904
Mrs. Lohr	1885		
Rev. August Hagenstein	1890		1921
Rev. K. W. Nottrott	1892	1914	
Mrs. Nottrott	1896	1914	
Rev. Jacob Gass, D.D.	1893		1940
Rev. J. Becker	1901	1904	
Rev. H. H. Lohans	1902	1909	
Rev. Ernst Tillmanns	1904	1913	
Rev. Oscar Nussmann	1904	1915	
Mrs. Nussmann	1901	1915	
Miss Martha Graebe	1904	1913	
Mr. W. H. P. Anderson	1905	1912	
Miss Elise Kettler	1909	1932	
Rev. F. A. Goetsch, D.D.	1909	1927	
Mrs. Goetsch	1911	1927	

Mrs. Helen Suger	1911	1935	
Rev. Martin Lienk	1911	1912	
Mrs. Lienk	1911	1912	
Rev. Theophil H. Twente	1913	1932	
Mrs. Twente	1921	1932	
Miss Wilhel. Diefenthaler	1913	1921	
Miss Lydia A. Kies	1921		1937
Rev. John H. Schultz	1921	1942	
Mrs. Schultz	1921	1942	
Miss Dorothea S. Riechers	1922	1938	
Rev. P. Hubert Konrad	1922	1933	
Mrs. Konrad	1922	1933	
Miss Anna Schichi	1924	1934	
Dr. Milton C. Lang	1925	1931	
Mrs. Lang	1925	1931	
Mrs. Th. C. Seybold	1929		1930
Rev. Clemens A. Wahl	1930	1933	
Mrs. Wahl	1930	1933	
Sister Alma Jungerman	1932	1942	
Miss Rebecca Sauerwein	1940	1941	

Associate Missionaries (Appointed by the India Mission)

Miss Elizabeth Marsh	1884	1904
Miss Anna Jost	1908	1915
Rev. H. T. Waggoner	1916	1922
Mrs. Waggoner	1916	1922
Miss Rose M. Wagner	1936	1939
Miss Erika Lowe	1940	1942



Date Due

da 18 46

MY 17 50

FE 25 52

MR 10 52

JUN 15 1996

JUN 15 1997

JUN 30 2000

JUN 30 2004

JUN 30 2003

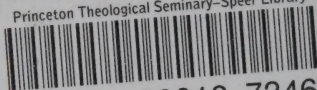
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